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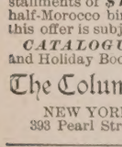

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REV. C. W. LEFFINGWELL, Editor.

The Living Church.

SATURDAY, MAY 23, 1891.

THE Bishop of Exeter, Dr. Bickersteth, who is shortly going to Japan on a visit to his son, has made arrangements with Bishop Barry to take charge of the diocese during his absence.

THE first Standing Committee heard from, on the question of confirming the election of Dr. Brooks as bishop of Massachusetts, is that of the diocese of Newark. By an unanimous vote, the committee refused consent to Dr. Brooks' consecration.

BISHOP TUCKER writes that the native Christians of Uganda are so eager to get a copy of the New Testament in the Swahili language that a man will work for three months to obtain it. Only a limited edition of the completed volume has as yet reached the country.

THE Unitarians are already on the *qui vive* to reap the fruits of the Massachusetts election. We clip the following "church notice" from a Philadelphia paper:

SPRING GARDEN UNITARIAN SOCIETY, NORTH BROAD ST., ab. SPRING GARDEN. Rev. William I. Nichols, 10:30 A. M. Subject: The special mission of Unitarianism as affected by the recent choice of a bishop of the Episcopal Church in Massachusetts. All seats free. No evening service.

WE are in the receipt of an immense number of letters upon the election of Dr. Brooks to the Episcopate. It is beyond our power to print them all, and our friends must forgive us if in the selection we seem to slight any of them. Some communications which we would like to print in this issue, are crowded out by Dr. Holland's plea for Dr. Brooks. We print that as the strongest thing that has been said or can be said, as we think, on that side of the question. We hope our readers will not fail to read our editorial comments upon Dr. Holland's letter.

THE *Churchman* has a curious *non sequitur* in its argument for Dr. Brooks' election. It says: "The large increase of the numerical strength of his diocese which is universally expected to follow his election, while it will only increase his devotion to the cause of Christian Unity, will probably draw his thoughts more and more powerfully to the Catholic order, in which alone the hope of unity can ever be realized." In other words, when Dr. Brooks sees that his position and policy has effected a large increase in the numerical strength of his diocese, he will then reverse his position and change his policy.

AFTER a severe battle, Mr. G. A. Spottiswoode carried a resolution at the London Diocesan Conference to the effect that it was highly desirable that the Holy Communion should be celebrated in every church in the diocese at some time in the forenoon of every Sunday. The resolution was strongly opposed by the Rev. W. Webb-Peploe in the interest of evening Communions, but was carried eventually by 102 to 33. The premier diocese of the Anglican Church has thus through the mouth of its pious laity—for a layman was the proposer and seconder of the resolution—declared in favor of the weekly celebration of the Memorial of the Sacrifice of the death of Christ in every church throughout the mighty diocese of London.

WE congratulate the diocese of Georgia upon its excellent choice of a successor to the lamented Bishop Beckwith. The Rev. Thomas F. Gailor has long been set apart for the office and work of a bishop in the minds of those who know and love him, and the action of Georgia will be heartily endorsed by hosts of friends of the genial, simple-hearted, godly Gailor. The Bishop-elect is a graduate of Racine College, and has been a priest in the diocese of Tennessee (his native State) since his ordination. Serving in the missionary work of the diocese for a time, he was called to Sewanee to the chair of Church history in the University of the South. Soon after, he was made chaplain to the university, and in that capacity proved himself eminently wise and successful in the pastoral office. He was elected warden of Racine College, to succeed Dr. Gray, but declined. Subsequently a strong effort was made to induce him to accept the rectorship of Trinity church, Chicago, but he could not be persuaded to leave his educational work. A year ago, he was elected vice-chancellor of the University of the South.

THE consecration of bishops at Westminster Abbey on St. Mark's Day, was a notable event. The two bishops consecrated were, the Very Rev. Randall Davidson, D. D., formerly Dean of Windsor and Domestic Chaplain to the Queen, and now Bishop of Rochester; and the Rev. Mandell Creighton, D. D., a former canon of Worcester, and now Bishop of Peterborough in succession to Dr. Magee, the new Primate of York. The ceremony was performed by the Archbishop of Canterbury, assisted by the Bishops of London, Winchester, Lichfield, Ely, Carlisle, Southwell, and Ripon, the Bishop of Minnesota, the Bishop of Colombo, Bishop Barry, and Dr. Campbell, late Bishop of Bangor. The sermon was preached by the Rev. Montagu Butler, D. D., Master of Trinity, John xxi: 15. While the Bishops were donning their rochets in the Islip Chapel, the choir sang an anthem specially composed for the occasion, "Fear thou not, saith the Lord" (Isaiah xli: 10, 13, 14; 1 Cor. xv: 58). After the presentation of the Bishops-elect as "godly and learned men," Sir John Hassard read the Queen's mandate for their consecration, and the oath of obedience to the Archbishop was administered. Then the Prelates-elect were examined, and having assumed the rest of the episcopal habit, in addition to the rochets in which they were hitherto vested, they knelt to the Archbishop and Bishops for the consecrating ceremony.

IN our news columns under the heading "New York," will be found a letter from "a city rector," in which he mentions the fact that a paper has been presented to Bishop Potter, asking for an inquiry into the "rumors" regarding the nature of Dr. Newton's teachings. We give the text of the petition referred to:

To the Right Rev. Henry C. Potter, D.D., LL. D., D. C. L., Bishop of New York:

WHEREAS, Grave and widespread rumors are now abroad regarding alleged violations of the doctrine and discipline of the Protestant Episcopal Church, upon the part of the Rev. R. Heber Newton, D. D., rector of All Souls' parish, New York City, and

WHEREAS, It is declared by Canon 1, Title 2, of the canons for the government of the Protestant Episcopal Church in the United States of America, that "when a minister of this Church shall be accused by public rumor of holding and teaching publicly or privately and advisedly any doctrine contrary to that held by the Protestant Episcopal Church," it "shall be the duty of the bishop" to "see that an inquiry be instituted as to the truth of such public rumors," and

WHEREAS, Canon 19, Sec. 1, of the canons of the diocese of New York, also provides that "whenever, from public rumor or otherwise, the Bishop shall have reason to believe that any clergyman is under the imputation of having been guilty of any offence or misconduct for which he is liable to be tried, and that the interests of the Church requires an investigation, it shall be his duty to appoint five persons, of whom three at least shall be presbyters, to examine the case, a majority of whom may make such examination, and if there is in their opinion sufficient ground for presentment, shall present the clergyman accordingly."

We, the undersigned presbyters of the diocese of New York, would respectfully petition that the inquiry provided by the canons above cited be instituted, with a view to ascertaining the truth concerning the public rumors respecting the teaching of the Rev. R. Heber Newton.

It is stated that the paper was signed by some of the most prominent clergy of the city and of all schools of thought.

THE Board of Managers of Missions met at its rooms on Tuesday, the 12th instant. The general secretary reported that the Right Rev. Dr. Bedell had placed in his hands, during the previous week, a check for $2,000 and three bonds, each $1,000, of the Lake View Cemetery Association, of Cleveland, Ohio, all to be used for foreign missions in the discretion of the Secretary. The board made a cordial expression of its appreciation of the gift. The Right Rev. Dr. Scarborough, as chairman of a committee, presented to the board a letter received by the Presiding Bishop from the Standing Committee of the Missionary Jurisdiction of Yedo, and other letters from Japan, all of them speaking in the warmest terms of the Bishops' action in the appointment of Bishop Hare, saying that he was received *ex animo* as their Bishop from the day of his arrival, and that Bishop Bickersteth was equally glad of his coming. The Synod of the Japan Church acknowledged his right to a seat and his authority by acclamation. Bishop Hare arrived at Yokohama on Easter night and proceeded to Tokyo the next morning, escorted by all the gentlemen of the mission. The ladies of the mission gave him a reception that afternoon, after which he met the Standing Committee, and later on all the clergy for conference. The following morning, Tuesday, the whole party left for Osaka, reaching there in the afternoon of Wednesday. On Thursday morning the mission conference began with the Holy Communion, adjourning at noon on Friday to meet in Tokyo subject to the call of Bishop Hare at the close of April. On Saturday the Synod of the native Church began, Bishop Bickersteth introducing Bishop Hare, translating to the members the official commission from our Presiding Bishop. The Synod continued in session until the afternoon of Friday, the 10th. The letters from Bishop Hare, which have already been published, were also submitted. At the suggestion of the Right Rev. Dr. Boone the board passed a resolution requesting Bishop Williams and Bishop Hare to visit China for the purpose of attending the proposed conference of Bishops in China, Corea, and Japan, to be held at St. John's college, Shanghai, during the month of October next. The proposition for this conference came originally from the English Bishops in Corea and Japan. Many questions of common interest relating to the missionary work in the countries named will be discussed.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT

LONDON, EVE OF THE ASCENSION, 1891.

To-morrow the Church observes, or endeavors to observe, one of the four greater feasts of her Calendar. The world ignores it, and as it is not a public holiday, it is difficult to distinguish it from any other day of the week. The number of business places that close their doors in commemoration of the completing act of Man's redemption might possibly be counted upon one's fingers. Yet, in spite of this apparent neglect, the day is not passed over altogether. In many a London church early to-morrow morning there will be a large body of communicants at the Holy Eucharist, some churches beginning the day with a service as early as 5 A.M., to suit those persons who must needs hurry off to their daily avocation. Some attention is being called just now to the public observance of the Church's holy days, and in the London Diocesan Conference held a fortnight ago, a remonstrance was put in against the scandal which is caused by the military manœuvres of the Volunteer forces which annually take place on Good Friday, Easter Monday, and the days intervening. This calling-out of our auxiliary forces deprives many men of performing their religious duties at the most solemn period of the ecclesiastical year; but that is not the only objection. The excitement in the villages and towns through which the military pass or have their

seat of operations, is so great that it is found very detrimental to the due observance of the events commemorated and the message of Good Friday and Easter. Convocation of Canterbury has followed the lead of the London Conference, and although a snub or a sneer is all that is likely to be got out of our War Office, yet it is not without significance that these two ecclesiastical bodies have the courage to raise the objection against an open scandal to many religiously-minded men and women.

Another matter which came before the London Conference also demands attention. Two years ago, Lord Halifax, President of the English Church Union, endeavored to persuade the Conference to adopt a resolution in favor of a weekly early Celebration in every church of the diocese, but the Low Church representatives were too strong for him, and carried the "previous question." This year, Mr. G. A. Spottiswoode, who is by no means a party man, moved a similar resolution and carried it by a large majority. The debate turned upon the advantages and the fitness of early morning over evening Communions, and quite a breeze set in between the contending parties. It was only on the understanding that the resolution was not intended as a condemnation of the latter practice, that many of the members voted for the motion. In spite of this, however, this expression of opinion will be of immense weight not only in the diocese but throughout the country.

The battle of the schools is going to begin in earnest. The chancellor of the exchequer has just made his budget statement in Parliament, and, having a surplus sufficient for the purpose, he promises "free" education in the elementary schools. The measure by which he intends carrying out his plans is not yet before the country, but Churchmen are anticipating with some anxiety, not to say alarm, the attitude which the Government will adopt towards the Church schools. At present the elementary education of the poorer classes of this country is about equally divided between the Church and the Board (*i. e.*, the State) schools. The former are supported by a Government grant upon results, the small fees from parents, and the deficiency (generally a considerable sum) is made up by voluntary contributions of Church people who see the desirability of holding these schools in their hands, and imparting thereby some amount of religious instruction which cannot be had in the State schools. What we wait to see is, whether the Government will insist upon some amount of elective local control upon our schools if they give a further grant to them *in lieu* of the children's pence. If this proves to be the case, then good-bye to the religious instruction of the children. And when that is gone, there is no reason for retaining the schools which Church people do now at a great sacrifice of time and money. The fight for the schools will not be an impotent one. It will show, if it comes to be decided, that the Church is a party slow to move, but when once aroused, as it will be on this question, I thoroughly believe, it will not do for the Government to despise or play fast and loose with. There is a very strong feeling existing with regard to religious teaching which it will not do for any political party to disparage, especially as the rate payer will see that with the abandonment of the voluntary or Church schools, the rates will increase enormously, the present arrangement, it is computed, saving the country an expenditure of £5,000,000 annually.

Invitations to anniversary meetings and festival services are pouring in thick and fast. Last Thursday the venerable Society for the Propagation of the Gospel held its annual meeting in St. James' hall, and this week the Church Missionary Society and the Universities' Mission to Central Africa, keep their anniversaries. All these societies report an advance in their incomes. S. P. G. has an increase of £39,344, with a total income of £164,382; the C. M. S. an increase of £15,000, their whole income amounting to £223,626; while the last-named mission adds £4,760 to its income, making in all £21,043. These results are encouraging, especially as the Wesleyan, Baptist, and other dissenting bodies report a falling off in their receipts for missionary work.

There has been a breeze in C. M. S. circles owing to the action of that society with regard to the stipend paid to Bishop Blyth of Jerusalem. Your readers have already been made acquainted with the cause of contention between the Bishop and the society. Briefly, it is simply a question between the committee of the society and the Bishop as to which of the twain is to demand obedience from the ministers of the mission over which Dr. Blyth is the nominal head. It is not the first time that a similar deadlock has occurred, and the dispute has now been referred to the arbitration of the Archbishop. But the more furious of the Protestant party in the society, not caring an atom for Episcopacy, have endeavored to deprive the Bishop of his stipend, but they have met with disastrous defeat. It is not at all unlikely that the society will withdraw from Palestine altogether, and hand their work over to the S. P. G. or other society. There is a considerable section in favor of this policy, for the mission, as one to the Mohammedan world and the Jews, has been anything but a success.

A bill now before Parliament to amend the existing law regarding criminous priests, has been severely criticised in Church circles owing to the Erastian nature of one of its clauses, which provides that in the event of a civil court punishing a priest found guilty of any criminous act, the sentence of the court shall carry with it deprivation of whatever cure of souls he may be at the time in possession of. The matter is one of exceeding great difficulty. The law as it now is, is a scandal. An incumbent, notoriously leading an immoral life, can practically snap his fingers at his bishop and defy him to take action to deprive him of the emoluments of the living, for so cumbrous is the machinery of the existing law, that it may cost a bishop thousands of pounds sterling to effect his removal, and then only after a protracted course of litigation covering many years. The new bill, which has passed the House of Lords, is an honest attempt to remedy the present state of affairs, but opposition to the objectionable clause has been loudly expressed in both Convocations, and the Archbishop is strongly urged to suggest some way out of the difficulty, so that the deprivation of the spiritual charge shall be by the action of the bishop, as is the institution, and not by the civil magistrate.

Ecclesiastical litigation is again rife. The final appeal to the House of Lords, in the action taken by the Church Association against the St. Paul's reredos, was heard this week. Their lordships reserved judgment, but as they did not call upon counsel for the Bishop of London to plead, it is generally thought that their decision will be in his favor, and, if so, there will be an end to all attacks upon the fine altar piece at St. Paul's cathedral. The Liverpool ritual case is to come before Lord Penzance at the end of the week, and the appeal of the Church Association from the Archbishop's judgment in the Lincoln suit to the Privy Council, is down for hearing at the beginning of June. By the end of the year, the air will be clearer than it now is, and I anticipate a peaceful solution to all these troubles which now beset the Church.

Scarcely had Dr. Magee, the successor of Dr. Thomson in the archbishopric of York, completed all the ceremonies connected with his translation from Peterborough to the Northern Primacy, when he is taken from us. Yesterday the news of his death passed through the country with amazement and no little regret. At the time of Dr. Magee's appointment I remarked on the advisability of his translation at the advanced age of 70, and with a constitution undermined by ill-health. My misgivings, it will be seen, were not without good reason. The Archbishop succumbed to an attack of influenza which has returned to our shores with as great virulence as ever it had in the epidemic of last year. As Bishop of Peterborough his work will live on: as Archbishop he has had no opportunity of doing aught to be remembered.

Lord Salisbury has now two more sees to fill, for Truro is vacant owing to the resignation of Dr. Wilkinson through continued ill-health. These constant changes in the episcopate afford grounds for much anxiety, but with firm faith in the Church's mission, and loyalty to her divine Master and Founder, we can reassure ourselves as to the future. The outlook in many respects is brighter now than it was a quarter of a century ago, and the zeal and devotion of her children show no signs of waning.

CANADA.

Many improvements are being carried forward in St. George's church, Kingston, diocese of Ontario. This church was finished in 1826, and consecrated in 1828, so that it is about 65 years old. The cost of its erection at that time was £10,000, part of which was supplied by the Imperial government. The remodelling will cost $35,000.

A fine window has been placed in St. James' church, Kingston, by the Rev. T. K. McMorine, in memory of his son. The synod of the diocese of Ontario meets in Kingston, on June 2nd. A sum of money has been given by a lady in England to build a church at North Alice, near Pembroke, in this diocese. There is still another congregation in the same mission without a church building.

The half-yearly meeting of the Board of Domestic and Foreign Missions, was held at London, diocese of Huron, in April. On this occasion, the Bishop of Algoma, speaking at the missionary meeting held in St. Paul's cathedral, London, alluded to the recovery from serious illness, of the Bishop of Huron, and to the fact that they were both ordained in that very building just 30 years ago. Speaking of his own diocese, Algoma, he mentioned among other signs of encouragement in his work, the increased railway facilities there, saving time and energy by bringing point to point nearer. Although the Bishop of Huron has recovered sufficiently to do light work, his voice is still very weak, and his medical advisers wish him to cancel his Confirmation engagements outside the city of London for the present. He is to hold an Ordination service at St. James' church, London, on Trinity Sunday. About 50 candidates received the rite of Confirmation in Memorial church, London, on the 10th, several of whom were married couples. Trinity church, Aylmer, diocese of Huron, has unanimously adopted the free seat system.

A Confirmation service is to be held in St. Luke's church, Price's Corners, diocese of Toronto, on the 19th in the morning, and in the evening at St. James' church, Orillia. The annual festival of the Toronto Bands of Hope, under the auspices of the Church of England Temperance Society, was held in the school-room of St. James' cathedral, Toronto, on the 23rd. There were nine bands present, the whole number reaching to between 700 and 800 children. The Bishop gave the first address, followed by several of the clergy. The annual meeting of the Woman's Auxiliary for the diocese of Toronto takes place on the 20th in St. James' school-room. Many delegates from the country are expected.

The parish of St. James', Guelph, though it is only a year since the first service was held there, seems to be in a condition of increasing prosperity. The various branches of Church work are being carried forward with great activity. The attendance of men at the services and Bible class is large, due in great measure, it is thought, to the earnest work of the Brotherhood of St. Andrew. The children of the Sunday school have adopted the plan of the birthday box for the purchase of a font. Into this box each scholar and teacher puts a sum equal to the number of their years on each birthday, a cent for every year. This parish is in the diocese of Niagara.

Subscriptions are still coming in for the Cottage Hospital at Springhill Mines, Nova Scotia, but a fourth of the required sum has not yet been given. The Avon Rural Deanery chapter met at Windsor, N. S., on the 8th and 9th. Full Choral Evensong was sung by the rector for the opening service. So many applications for admission to the Church school for girls at Windsor have come in, that largely increased accommodation is needed, plans for providing which are being carried out. The health of the Bishop of Nova Scotia is improving rapidly.

A special service was held at Trinity church, St. John, diocese of Fredricton, to celebrate St. George's Day. The society marched to church, headed by the band of the artillery. The choirs of St. Paul's, Trinity, and the mission chapel were present and the service was well rendered by them. At the Sunday school convention, held in the city of St. John on the 12th and 13th, Dr. Kingdom, Bishop Coadjutor, was to preside at the teachers' conference on the second day.

The Bishop of Quebec held a Confirmation service on the 26th at Riviere du Loup, in his diocese. The afternoon and evening services were held on the same day in the new mission church near the Intercolonial station.

The contracts for the new school buildings at Lennoxville (the old ones were recently destroyed by fire), have just been signed at the meeting of the committee composed of the Bishop of Quebec and others.

It has been decided that Christ church Winnipeg, diocese of Rupert's Land, being entirely too small for the large and increasing congregation, shall be entirely taken down and a new one erected. The last service to be held in the present church took place on April 19. For the present, services are to be held in the school room. The Bishop held a Confirmation in Christ church lately, when 30 were confirmed, and 46 the following day at Holy Trinity, Winnipeg. The Bishop holds an Ordination service on the 17th at St. John's cathedral, and a Confirmation in the afternoon. It is noticeable that, among the candidates for priest's orders who were recently ordained in Winnipeg, were three alumni of St. John's college, and graduates in honors of the University of Manitoba.

The Bishop of Qu' Appelle has returned to his diocese after his trip to Eastern Canada on behalf of the Domestic and Foreign Mission Society. The synod meets at Qu' Appelle Station on May 27th. A new and fine bell has been presented to the church at Whitewood, in this diocese, by the ladies' guild of the parish.

The corner-stone of a new church, St. Mary's, was laid in Montreal on May 9th. The dean and a number of the city clergy were present, and took part in the ceremony, but the Bishop was absent on one of his country visitations. The mission fund of the diocese of Montreal has received a very large augmentation through the bequest of a well-known merchant of Montreal, Mr. E. E. Shelton. The whole of his large property will eventually be handed over to the Church authorities.

The Rev. Father Huntington, of the church of the Holy Cross, New York, will conduct the anniversary dedication services at the church of St. John the Evangelist, Montreal, on the 31st. Special services will be held during the two preceding days.

CHICAGO.

Wm. E. McLAREN, D.D., D.C.L., Bishop.

CITY.—The Church Home for Aged Persons celebrated its first anniversary on Saturday, May 16th. Services were held in the church of the Transfiguration, the Bishop officiating and preaching. After service a reception was held at the Home which was largely attended. The Bishop announced that a gift of $5,000 had been made by an anonymous donor. This liberality nearly extinguishes the indebtedness upon the property.

The Rev. A. W. Mann held two services on Sunday in St. James' church, for deaf-mutes. The need is becoming more pressing that these silent worshippers should have a church of their own, with rectory and parish house specially adapted for the work, and capable of being used at hours more convenient than can be afforded by a

borrowed church. The members are increasing, there being now about 800. New York and Philadelphia have churches for the deaf; Chicago must have one soon.

Bishop McLaren visited St. Mark's church, Evanston, on Sunday morning, preaching and confirming a large class. The rector has returned from a short trip in the South, somewhat improved in health. In the evening the Bishop visited St. Bartholomew's church, Englewood, and confirmed 23; 12 presented by the rector of Englewood, and 11 by the Rev. J. M. M'Grath for his mission at Auburn Park.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—St. Andrew's church has converted its former Sunday school building, on the old site of the parish church, into an infirmary for women. The new work in the old edifice was formally inaugurated last week.

The trustees of St. Luke's hospital have now definitely decided to carry out the plan already mentioned in these columns of selling their present buildings and grounds at 5th avenue and 54th street. The price asked is $2,500,000. One of the conditions of the sale is that the trustees shall have two years in which to remove the present buildings and erect new ones on whatever site they may select. This period is considered necessary owing to the large size and importance of the hospital. The consolidation with the House of Rest of Consumptives goes into effect June 1st. No decision has been reached as to where the new buildings shall be built, but the suggestion made some time ago that the hospital be removed to grounds near the proposed cathedral of St. John the Divine, has met with general approval. A definite step has been taken to consider the practicability of this site, and committees representing both the hospital and the cathedral have been appointed to confer on the question.

The Rev. Dr. Rainsford is endeavoring to secure an endowment of $400,000 for St. George's parish, in order to provide for the future when the present wealthy portion of the congregation shall, owing to the natural changes in the growth of the city, have entirely departed. Already a very large proportion of the parishioners are of the poorer class, and this class will necessarily increase as years go on. No thought is expressed of removal of St. George's up-town after the retiring congregation of the rich. Dr. Rainsford's policy of making it a free church for the locality where it now is, will be made complete by the proposed endowment. He is also seeking to raise $50,000 as an endowment for a deaconesses house for the parish. For some time past he has personally taken the responsibility of meeting the financial need of the present house, but he appeals to the example of Grace church which is raising $130,000 for such an institution, and will endeavor to put this branch of work on a permanent basis in addition to the general endowment of the parish.

On the Sunday after Ascension the rector of the church of the Intercession, the Rev. H. Morton Reed, presented a large class to the Bishop to receive the rite of Confirmation.

On Friday evening, May 8, the Rev. Morgan Dix, D. D., D. C. L., rector of Trinity church, delivered an address before the New York Genealogical and Biographical society on the subject of "John Jacob Astor and his American ancestry." Dr. Dix traced Mr. Astor's public services and his patriotic activity during the war of the rebellion, and dwelt upon his personal and inherited traits.

On Monday, May 11th, the trustees of the cathedral of St. John the Divine held a meeting at the diocesan house and discussed the merits of the various plans now on exhibition at the Academy of Design. No decision as to which plan is to be used for the proposed cathedral, was reached. The trustees also considered the possible removal of St. Luke's hospital to a part of the grounds of the cathedral, but only preliminary expression was made on the subject. The cathedral plans will probably be removed during the coming week from the Academy of Design to the diocesan house. They have been viewed by thousands of persons with much expression of admiration. Deep interest has been created among citizens of all religious bodies, and the kindliest spirit has been evinced.

On the Sunday after Ascension, the Rev. R. Heber Newton, D. D., preached a sermon on "Lawlessness," in All Souls' church, in which he said: "He who with an honest mind and a reverential spirit, reads the great creeds in a different way from that in which they are read by the majority, is not lightly to be assailed as guilty of lawlessness, provided that he can claim any reasonable ground for his interpretation, and can show any historic indication of this interpretation. There is nothing sacred in a majority. Every truth is at one time in a minority. Orthodoxy itself was once—and it is popularly supposed in a minority of one—when it was "Athanasius against the world." He concluded by referring to recent movements against himself, and said that they indicated in their nature, that "the Church was in danger of lapsing into an era of ecclesiastical lynch law."

The Rev. Dr. Rylance, rector of St. Mark's church, published a letter in the New York *Tribune*, giving vent to a feeling of impatience at the "outrageous treatment" of Dr. Newton, in the attack made upon him by "a wandering monk" from foreign parts. This letter brought out a communication from one of the leading clergymen of the city under the signature of "A City Rector," as follows:

To the Editor of the Tribune:—

"Sir, the manly and straightforward letter from Dr. Rylance, of St. Mark's, must meet with the cordial approval of every clergyman of the Episcopal Church, and I am sure he will be glad to know that so far from leaving Dr. Newton's case to the tender mercies of a foreign monk, a number of the most scholarly clergy of the Episcopal Church in New York, have already signed a requisition to Bishop Potter (according to the canon of the Church) to institute an inquiry as to the "grave rumors" regarding Dr. Heber Newton's teaching. This requisition will probably be in the hands of the Bishop in the course of a few days. Dr. Rylance is wrong in supposing that there has been any lack of manly and straightforward dealing in this matter, for it is a matter of history in the diocese that some years ago Dr. Newton was duly and legally presented to Bishop Horatio Potter for heretical teaching, and that the said presentation never received the courtesy of a reply from the Bishop. It now remains to be seen how the present Bishop will treat the matter.

"There is no attempt at ecclesiastical lynching," to use the phraseology of the Rev. rector of All Souls', for the whole question is one which is very simple and well defined. Verified quotations from Dr. Newton's discourses prove, first, that he denies the miraculous conception of Jesus Christ, and secondly, that he does not believe in the resurrection of the human body of Jesus from the dead. These two facts are clearly established articles of the Creed of the Church, and any inquiry instituted will give Dr. Newton an opportunity of either denying or admitting this teaching. Judging from past experience, Dr. Newton may like to pose again as a persecuted man, but there is no particular desire to "drive" him out of the Episcopal Church.

Bishop Potter, in the interests of orthodoxy, publicly denounced Mr. MacQueary, of Ohio, in a letter to *The Churchman*, and Mr. MacQueary has been deposed from the ministry, and at the same time declares his teaching is identical with that of the Rev. Dr. Newton, of New York. The presentation now made by Dr. Newton will enable Bishop Potter to act fairly and impartially in the matter, and the rector of St. Mark's will have the satisfaction of knowing that the rector of All Souls' is not being left to the intrusions of inquisitive newspaper reporters, or to an ecclesiastical lynching by a foreign priestlet. The would-be orthodox clergy of New York must therefore be credited with 'quitting themselves like men' and of pursuing the 'more excellent way' so urgently advocated by the Rev. rector of St. Mark's. A CITY RECTOR.

New York, May 14, 1891.

MAMARONECK.—A new chapel has been erected through the generosity of Mrs. Francis H. Weeks, president of St. Michael's Ladies' Association, for the St. Michael's Home, for reclaiming fallen women. The institution, which is under the care of the Sisterhood of St. John the Baptist, has long needed such a provision. The chapel is very complete and Churchly in its appointments, having space for 100 inmates outside the rood screen. The choir has stalls for 12 Sisters, and the altar rises seven steps above. An organ is not yet put in place, but it is hoped some kind friend will supply the need in time. Many beautiful gifts have been made, including a carved oak credence, a brass cross for the rood screen, and a crucifix for the altar. The inmates of the Home last year numbered 37. Receipts $8,674, from offerings and donations.

GENERAL THEOLOGICAL SEMINARY.—The dean of the seminary has appointed Commencement Day, May 20th, immediately after the commencement services in the chapel, as the time for the presentation by the graduates of the class of 1885, of a window on the library stairway. He will himself receive the gift on behalf of the Seminary authorities. The subject of the window is St. Chrysostom, with his proper emblem—a chalice on a book of the Gospels.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

The 107th annual convention assembled in St. Luke's church, Philadelphia, on Tuesday, May 12th, when, after Morning Prayer, the convention sermon was preached by the Rev. James S. Stone, D.D., from the text, "Whereby are given unto us exceeding great and precious promises" (II. Peter i:4). The Holy Communion was celebrated by Bishop Whitaker. At the conclusion of this service, the Bishop took the chair and called the convention to order. The Rev. John A. Childs, D.D., was elected secretary, and Mr. James C. Sellers, assistant secretary.

In the afternoon the Bishop read his annual address, in which he stated, that during the past convention year, there had been a gain in nearly every department of Church work, over last year's results. The completion of the church of the Good Shepherd, Kensington, and of the church of St. Simeon; the erection of Holy Trinity, Lansdale, and Trinity, Collingdale; of parish buildings for Trinity, Southwark, for the church of the Advent, for St. James', Hestonville, for the Italian Mission, for St. Andrew's, for the Holy Apostles, and for the church of the Annunciation; for the beginning of similar houses for Grace church, Mt. Airy, and St. Asaph's, Bala; the laying of the corner-stones for the new chapel L'Emmanuello, and St. Martin's church, Oak Lane; the dedication of the Sheppard memorial cottage, (Home for Consumptives) Chestnut Hill, and of the Sailor's Boarding Home; the opening of the Church Training and Deaconess House; the clearing of five churches from debt and their subsequent consecration; the new Thomas H. Powers Memorial Cottage for Consumptives; the purchase of ground for a parish house for Holy Trinity; the progress of St. James' parish house; the proposed enlargement of Calvary church, Germantown; the purpose to erect a parish building for the Snyder Ave. Mission (church of the Holy Spirit), and one for St. John's, New London; a new Sunday school building for St. John's, Frankford road; a new rectory for St. Thomas', Whitemarsh; another for St. John's, Pequea, and a third at Grace church, Mt. Airy; and the plans under consideration for the accommodation of the Divinity School Mission—all these show how vigorous is the Church's life in the diocese, and how varied its manifestations.

The official acts of the Bishop are summarized as follows: Postulants admitted, 11; postulants in the diocese, 17; candidates for "the perpetual diaconate," 5; candidates for the priesthood admitted, 13; candidates for both diaconate and priesthood, 24; ordained to the diaconate, 5; to the priesthood, 5; clergy deceased, 6; clergy deposed, 2; Holy Communions celebrated, 29; lay-readers licensed, 61; number of Confirmation services, 151; number confirmed, 2,695; sermons and addresses delivered, 245; churches consecrated, 5; dedication services, 14; corner-stones laid, 11; marriages, 2; Baptism, 1; funerals, 3. In referring to the deaths among the clergy, during the past year, the Bishop stated, that "of the five yet remaining last year of those ordained by the venerable Primate, Bishop White, three had passed away, two in this diocese, and one in the diocese of Springfield; two yet remain with us to-day, the Rev. Drs. Buchanan and Hare, and long may they be spared to us."

During the past year the Bishop has received a total of $1,354.05, which includes the sum of $175.66, contributed for specific purposes. This Bishop's Fund is to the Ordinary, what the communion alms are to the clergy, and is distributed wherever in his judgment it will do the most good. He also referred to the want of a diocesan house where records, now scattered and inaccessible, may be arranged and preserved in a fire-proof building.

Various officers were nominated and elected. After the election of trustees for the various Funds, and the episcopal residence, the report of the Standing Committee was read, and in it was stated that the expenses attending the Daniel trial were over $1,000.

The 32nd annual report of the Diocesan Board of Missions stated that the receipts from the several convocations were but $12,384,37, while $12,500 had been asked for; but the deficiency had been more than made up by the interest received from the invested fund, and the year closes with a larger balance than that with which they began, the total revenue being $13,408.87, of which $13,000 was appropriated. Allusion is made to the newly created Sustentation Fund, none of which has been used so far, and the suggestion is made, that in several of the parishes now receiving aid from the Missionary Fund, the rectors should be assisted from the Sustentation Fund, "thus leaving a larger sum at the disposal of the convocations to be used in what is strictly missionary work;" especially when there is an increasing demand for new work in various quarters, which ought to be liberally supported. The Board, in conclusion, asked for $12,500 for the incoming year. A long and interesting debate followed, when it was resolved, by a vote of 150 to 11, that the amount to be raised should be increased to $15,000.

The report of the Commission on Church Work among the Deaf, stated that the missionary and those who assisted him have been earnest in the work. The debt on All Souls' church had been wiped out. To erect a parish building and for necessary repairs to the church edifice $10,000 will be needed. There are 143 communicants enrolled, and the total amount raised by the congregation during the year, for all purposes, was $1,592.

The report of the Stewards of the Sustentation Fund was presented, which stated that more than 90 parishes had contributed the sum of $2,365,88, and from the applications already made, the stewards believe that $3,000 will be requisite for the coming year. The report of the Trustees of the Christmas Fund stated that the Christmas offerings were $5,651.40; interest on investments, $1,943.71; amount appropriated, $6,675. The report of the Committee on the House of Rest for the Aged and Infirm stated that there were 32 applications for admission, and only room for 14. The receipts were $7,510.53.

A resolution was adopted that a commission be appointed, of which the Bishop shall be chairman, consisting of 10 clergymen and 10 laymen, at least 5 of the latter shall be learned in the law, to revise the constitution and canons of the diocese, and report at the next convention. The Committee on a Diocesan House reported that pledges had been secured amounting to upwards of $15,000, and a resolution was adopted that a committee of 9 be appointed whose duty it shall be to erect or purchase a building for a Diocesan House as soon as, in their opinion, they have on hand a sufficient fund. The trustees of the episcopal residence reported recommending that they be authorized at the termination of the present lease, in May, 1892, to sell the Spruce street property, and convey the

proceeds to the trustees of the diocese, who shall invest the same in legal securities, and hold as a separate fund, to be termed the Episcopal Residence Fund, and that the salary of the Bishop of the diocese shall, from and after said transfer, be fixed at $8,500, in place of $6,500 and the Episcopal residence.

The Standing Committee, as chosen last year, was re-elected. Routine business occupied the rest of the session. "Proportionate representation" loomed up in connection with the proposed revision of the constitution, but was emphatically negatived, the assertion being made that it was "dead and buried."

PHILADELPHIA.—St. Simeon's Memorial church has been admitted into union with the convention. The growth of this parish has been a remarkable one since its inception four years ago, numbering now between 600 and 700 communicants in its beautiful church, which, with its well-equipped parish building and rectory, form quite an imposing pile at 9th street and Lehigh avenue.

The Rev. Father Davenport, rector-elect of St. Clement's church, preached from the text, Rev. i: 18, "Behold! I am alive for evermore," in which he depicted the threefold revelation or appearance of the glorified Humanity to SS. Stephen, Paul, and John the Divine.

On the same evening, a special service for men, under the auspices of St. Peter's Guild, was held in the church of that name, when the Rev. Dr. Vibbert, rector, delivered an address.

Over $10,000 were contributed by the children of some 100 Sunday schools of the diocese in their Lenten and Easter offerings for general missions.

The chancel of the church of the Evangelists, the Rev. Henry R. Percival, rector, has been greatly enriched recently by some very fine frescoes, notably a large painting of the Ascension, over the altar, by E. J. Neville Stent, Esq., of New York, and eight fine paintings around the side walls of the chancel, by a well known Italian artist, representing the Visitation of St. Elizabeth, the Nativity, the Adoration of the Magi, Christ with the Doctors in the Temple, the Baptism of our Lord, the Wedding Feast at Cana in Galilee, the Entombment, and the appearance of the Risen Lord to the three Marys. For the first time in the history of this parish, all the "six points" of Catholic ritual were observed at a solemn High Celebration on Whitsun Day.

The Rev. Dr. Newlin, rector of the church of the Incarnation, goes to Europe, June 6th, to be absent four months. The Rev. Dr. Watkins, of the church of the Saviour, accompanied by the Rev. Dr. Warren, of Holy Trinity, New York, will sail for Norway and Sweden, June 10th.

BRISTOL.—It is stated that a handsome chapel will shortly be erected on Jefferson street, in this borough, for St. Paul's mission, an outgrowth from the church of St. James the Greater.

WEST CHESTER.—Dean Bartlett, of the Philadelphia Divinity school, will supply Holy Trinity church during the ensuing summer.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The Rev. S. R. Bailey, of Baltimore, officiated at Trinity church, Branford, the first and second Sundays in May. The Bishop visited the parish in April, and blessed the new chancel and organ, confirming a class of nine persons. The current visitation shows a remarkable increase in the number of persons confirmed, over any previous year.

St. John's parish house, Waterbury, was recently opened. It is a most convenient edifice, adjoining the church, and has a large auditorium, and a complete set of guild rooms, and living rooms for the sexton, with basement room for any use that may be desired.

The St. Andrew chapters of New Haven County held a joint meeting at the church, Sunday, April 12th. A sermon was delivered by the Rev. J. Lewis Parks, D.D., and addresses were made by the Rev. E. S. Lines, Mr. J. W. Wood, and Mr. H. A. Sill. The Brotherhood is doing steady, progressive work, and new chapters will be formed before long.

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

WAUKESHA.—The parish of St. Matthias has purchased a lot 50 by 150 feet, adjoining the church, upon which it is intended sometime to erect a parish house. The lot cost $1,500, which amount was contributed for the purpose, and the parish is entirely out of debt.

NASHOTAH.—The Commencement will occur on Tuesday, May 26th. The president cordially invites the public to be present. Trains leave Milwaukee, via C. M. & St. Paul R. R. at 7:35 and 11:15 a. m., and an omnibus will be at the station to convey guests to the mission grounds. Returning train reaches Milwaukee at 7:10 p. m.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

ANN ARBOR.—On Easter Even, the Bishop visited St. Andrew's church, the Rev. Henry Tatlock, rector, and confirmed a class of 67, the largest ever confirmed in the parish. There were in the class, 23 heads of families and 20 students of the university and high school, who are not residents of Ann Arbor. Since the present rector assumed charge of the parish, 16 months ago, there have been added to the church by Confirmation 101, and the communicant roll has increased from 364 to over 500. During the same time, a beautiful and commodious chancel has been added to the church and fully paid for; and a fine vested choir has been introduced. The congregation has steadily grown and is now larger than ever before in the history of the parish. Connected with this parish and under the charge of the rector, is the Hobart Guild for Church work among the students of the University of Michigan, which is situated here. There are in the university upwards of 2,400 students, over 300 of whom are regular attendants at St. Andrew's church.

OHIO.

WILLIAM A. LEONARD, D.D., Bishop.

The 74th convention met in St. John's church, Cleveland, on Tuesday evening, May 12th. The sermon, by the Rev. C. S. Aves, on winning souls, was a very able and earnest appeal, *ad clerum*.

The roll call, after service, showed an unusually large attendance of delegates. On Wednesday there were Celebrations at 7 A. M. in St. John's and St. James', and at 8 A. M. at Trinity cathedral; a second Communion at St. John's at 10 A. M. The Bishop's address on Wednesday reported a large amount of work; 12 clergy received, 11 dismissed, 6 deacons and 2 priests ordained, 986 confirmed; several churches and houses blessed, 289 sermons preached, 75 celebrations, 17 baptisms, 6 funerals. The address reported that the contributions for diocese missions for the year were $1,421.45 greater than last, being in all $6,799.80. Of this the Sunday schools gave $419.19. The Bishop reported the cathedral work to be well begun, proposed to appoint an arch-deacon to be on the cathedral staff, and to do the work of a diocesan general missionary, to be supported by the Sunday schools. He urged the formation of a Sunday school institute for the diocese, and gave an encouraging account of progress at Gambier, where there are 24 students of theology, more than at any time during the last 20 years. A goodly portion of the address was devoted to the McQueary trial, and fully set forth the position of the Bishop, the court, the diocese, and the Church at large, in that painfully interesting case.

Dean Y. P. Morgan read the report of the Board of Missions, exposing the neglect of the clergy in the matter of quarterly collections with well deserved severity, and the convention was aroused in a warm debate to a deeper interest in diocesan missions. The board reports 24 missionaries supplying 32 points.

The report on clerical education showed an increase of funds, but still greater is needed for applicants now waiting for means wherewith to pursue their studies. Received since last convention, $2,888.99. Bishop Bedell offers $1,000 per year to the fund.

The revision of the constitution of Kenyon college was completed, and after ten years of discussion in the conventions of both dioceses and the Board of Trustees, this action is final and satisfactory to all concerned. It makes the president of Kenyon college, head of the cluster of institutions immediately connected with the college, and gives greater strength through consolidation. Mr. D. L. King, chairman of the finance committee, reported the fund for the permanent endowment of the Episcopate as now over $50,000, and he thinks it can be raised to $100,000 before next year. A well-digested plan for carrying on the work was adopted and the committee continued with instructions to prosecute the matter and report to next convention. The convention passed a hearty vote of thanks to Mr. King, for his masterly management of this great work. Amendments and changes of canons and the constitution were adopted. The treasurer's report showed that the year began with a cash balance of over 4,000, and ends with a similar apparent surplus.

The next convention meets in Trinity cathedral, Cleveland, on May, 17th, 1892. A resolution of sympathy and respect was passed, (all standing) on account of the death of Mr. S. L. Mather, whose services and liberality for years on behalf of his parish, diocese, and other noble objects, have distinguished him thus far as *facile princeps* of all the laymen of this diocese. Various other reports were submitted.

Standing committee elected: the Rev. Messrs. E. W. Worthington, C. S. Bates, D. D., E. L. Ganter, D. D.; Messrs. H. O. Bonnell, W. W. Williams and F. B. Swayne. The convention adjourned on Thursday 6 p. m. On Wednesday evening, the Bishop and Mrs. Leonard received the convention in their new and elegant home.

SOUTH CAROLINA.

WM. B. W. HOWE, D.D., Bishop.

The 101st annual council assembled in Christ church, Greenville, the Rev. Byron Holley, rector, on the morning of May 13th. The Rt. Rev. W. B. W. Howe, D. D., Bishop of the diocese, presided. Notwithstanding the fact that the capital city of the State celebrated her centennial on the same day, the attendance at the convention was unusually good. The sermon was preached by the Rev. B. B. Sams. The Rev. J. D. McCollough was elected secretary and chose the Rev. J. G. Glass as assistant.

The Bishop's address shows that during the year three churches have been consecrated, 336 persons confirmed, and one ordination held. Particular mention was made of the faithfulness and loyalty of the young men from the University of the South, at Sewanee, Tenn., who are working in the sacred ministry of the Church in South Carolina.

The Rev. Dr. Capers read the report of the Board of Missions. It shows the contributions to the Board to have amounted to $5,076.19, a large increase over previous years and due in a great measure to the scheme of collections introduced in the Greenville convocation and advocated in other localities by the rector of Christ church. At the suggestion of the Board of Missions this scheme was specially commended by the convention to the parishes of the diocese. In contributions for missions, Grace church, Charleston, heads the list, with Christ church, Greenville, second.

The following standing Committee was elected: The Rev. Messrs. C. C. Pinckney, D. D., John Johnson, John Kershaw, A. T. Porter, D. D., Robert Wilson, D. D.; Messrs. F. A. Mitchell, A. M. Lee, F. L. Frost, H. P. Archer and Edward McCrady. Mr. R. W. Shand was elected chancellor of the diocese. The convention adopted a memorial to be presented to the commission of the Columbian Exposition urging the closing of the Exposition on the Lord's Day. The Rev. Mr. Holley, at the request of the Parochial Mission Society in South Carolina—a society organized at this convention, presented a paper showing the nature and objects of the society. The following officers were elected: President, Rev. Byron Holley; Secretary and Treasurer, the Rev. J. G. Glass; Executive Committee, the Rev. Messrs. B. Holley, J. Kershaw, and S. McQueen.

On Thursday night, addresses were made by Mr. Silas McBee in the interest of the University of the South, and by the Rev. Mr. Joiner and Drs. Capers and Langford in behalf of the work of the Woman's Auxiliary. Friday afternoon, in pursuance of a resolution adopted by the last convention, the annual meeting of the Woman's Auxiliary of the diocese was held in Christ church chapel, at which Miss Emery made a stirring address. The convention was signalized by entire unanimity of action and renewed interest in the missionary work of the Church.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The 105th annual convention of the diocese will meet in Christ church, Milford, on Wednesday, June 3, 1891.

On Sunday after Ascension, May 10th, the Bishop visited Christ church, Christiana Hundred, and confirmed a class of 21, presented by the rector, the Rev. H. M. Bartlett. A large congregation was present. Improvements are in contemplation in the church.

The Rev. B. M. Bradin is supplying the parishes of Newport and Stanton with the mission at Marshallton, and will continue until the last of June, when the rector-elect, the Rev. E. K. Miller, will take charge.

The Rev. S. D. Peters commenced work as rector of St. Peter's, Lewes, on Whitsun Day.

The Bishop visited St. John's church, Wilmington, on 5th Sunday after Easter, May 3d, and confirmed a class of 19, presented by the rector, the Rev. T. Gardiner Littell, D. D.

The Ladies' Guild, of St. Ann's parish, Middletown, have placed in the church a handsome pulpit in memory of a former parishioner. It was blessed by the Bishop on Ascension Eve. A class of three persons was confirmed.

A supplemental Confirmation was held at Christ church, Dover, making 13 confirmed during the year.

The Bishop visited St. Paul's, Georgetown, Ascension Day, morning, and confirmed four persons. On Monday, 4th, he visited Millsboro; on Tuesday, 5th, at Trinity, Long Neck. On Sunday evening, May 10th, a class of 7 persons was presented at St. Thomas', Newark.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

PLAINFIELD.—The new Grace church will afford accommodation for nearly 800 people, and will be 125 feet long by 72 feet wide. It will be Early Gothic in style, and will have an imposing tower at the nave entrance. The material of which it will be built is Stockton granite, with trimmings of brown stone from the Bay of Fundy. The estimated cost will be $40,000, and on the plot owned by the church (which will cover more ground than any other ecclesiastical building in the city) will be erected at some future period, a rectory and a parish building. For the latter, the old church will do temporary duty. The architect, R. W. Gibson, of New York, the same who designed the magnificent new cathedral of All Saints', built by Bishop Doane, of Albany, expects to have the building completed within the year. The new silver, ivory-handled trowel, used by Bishop Scarborough at the laying of the corner-stone, of which we gave account last week, was specially made for the occasion, and was presented to him by Elizabeth Stuart Dumont, wife of the senior warden of the parish.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The anniversary of St. Phebe's Mission was held on Tuesday, May 5th, at 3:30 P. M., at the Mission House on Dekalb ave. Bishop Littlejohn presided, the Rev. Henry T. Scudder read the annual reports, and an address was delivered by the Rev. Chauncey B. Brewster. There was a large gathering in the parlors of the House, mostly of ladies.

The Rev. Lindsay Parker commemorated the fifth anniversary of his rectorship at St. Peter's church on the morning of Sunday, May 3d, and preached a special sermon. It was also the fifth anniversary of the establishment of the free church system in the parish, which has proven an unmistakable success in every particular.

On Sunday, May 3d, the Rev. Dr. A. C. Bunn formally set apart for sacred uses the new organ which has recently been placed in the church of the Atonement. He preached on the occasion a sermon upon the subject of ecclesiastical music.

The new parish building of the church of the Messiah, which is nearing completion, was occupied for the first time on Sunday, May 3d. Addresses were made by the rector of the parish and by several laymen, including Mr. John A. Nichols, senior warden and chairman of the building committee. The Sunday school choir rendered the music of the occasion. It is said that of the money raised for the erection of the building, the children of the Sunday school contributed $2,000. The series of lectures on the religious history of Ireland, now being delivered on Sunday evenings by the Rev. Charles R. Baker, the rector, are attracting large congregations. The topic on the Sunday evening after Ascension was "St. Columba's work in Ireland."

The anniversary of its consecration was celebrated at the church of the Ascension, on Ascension Day. There were three Eucharistic Celebrations, at 6, 8, and 10:30 a.m. After choral evening service, a reception was held at the parish house.

Ascension Day was especially noted at St. George's church, of which the Rev. H. Richard Harris is rector, by a musical service—a series of anthems taking the place of the sermon. The offertory was Handel's "Hallelujah Chorus." In addition to the vested choir, there was an orchestra of six pieces.

The Bishop visited the mission of the Holy Comforter, on the afternoon of Ascension Day, and confirmed nine persons. He made a visitation of the Church Charity Foundation on the same day, and confirmed a class presented by the chaplain, the Rev. Wm. Hyde.

HEMPSTEAD. — The Rev. William H. Moore, D. D., who for more than 40 years has been the rector of St. George's church, has been very ill, and, though somewhat improved, is reported to be still very weak. This historic parish was planted in colonial days by the venerable Society, and was at one time a mission under the care of one of the Seabury's. It possesses a quaintly shaped Communion service, presented by Queen Anne.

MATTITUCK.—The church of the Redeemer, which is one of the missions under the oversight of the Archdeacon of Suffolk, has recently received many beautiful gifts. These include a new altar rail as a memorial of the late Rev. Thomas Cook, the founder of the church; clergy vestments, and a complete set of colored stoles; a violet dossel and hangings, for Lenten use, and new lamps of an ornamental pattern. The latter were presented by Mrs. Elizabeth Aldrich, of New York.

GEORGIA.

On Sunday, April 26th, occurred the death of the Rev. George M. Everhart, D.D., at his home in Decatur, near Atlanta, Georgia. Dr. Everhart was about 65 years of age. He was born in London county, Virginia, and was ordained to the ministry by the late Bishop Cobbs, in 1857 or 1858. The greater part of his life was devoted to the cause of education. He was a fine scholar and had the great faculty of being able to impart information to others. At Huntsville, Ala., in North Carolina, at Kenosha, Wis., and at Hamner Hall, Montgomery, Ala., he conducted a large school, where young ladies were educated. A few years ago he retired from school work and settled on a beautiful home at Decatur, where he died. He did not give up his Church work, however, and for a time after moving to Georgia he officiated in the church at Opelika, Ala., whose congregation was deeply attached to him. Last summer he filled the pulpit at St. Paul's church, Augusta, during the absence of the rector. He was ever ready to do duty in the great cause to which he had so long been devoted. He leaves a wife, several sons and daughters, and a large circle of friends, who deeply lament his death. At a special meeting of the vestry of Emmanuel church, Opelika, Ala., called to express the sentiments of the parish at the death of the beloved rector, resolutions expressing deep reverence and esteem for Dr. Everhart were unanimously adopted.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

The Convocation of Cumberland met in Emmanuel church, Cumberland, on Tuesday, April 21, continuing in session until Thursday. The convocation sermon was preached on Tuesday evening by the Rev. Wm. Browne. On Wednesday morning, after morning prayer, the Rev. Osborne Ingle preached a thoughtful, instructive discourse on "The Purifying Effect of Suffering." On Wednesday afternoon there was a business meeting. On Wednesday night, Archdeacon Moran, having in charge the work among the colored people of the diocese, gave a detailed account of what the Church is doing for the moral and intellectual elevation of this race in this State, and made an appeal for assistance and sympathy in his work. On Thursday morning, an essay prepared by the Rev. Clarence Buel, rector of Emmanuel church, who was absent on account of sickness, was read by the Rev. A. C. Haverstick. At night, addresses were made by the Rev. Addison Ingle, recently appointed missionary to China, on the "Habits, Customs and Personal Characteristics of the Chinese," and by the dean, the Rev. Jas. Stephenson, S. T. D., on "Diocesan and Domestic Missions."

BALTIMORE.—The Bishop confirmed a class of 51 persons at St. Peter's church, April 29th; 28 of those confirmed were from Henshaw Memorial Mission. In the last 17 months, the rector of the mission, the Rev. Charles Gauss, has presented 132 persons for Confirmation.

On April 23rd, the alms boxes at Mt. Calvary church, the Rev. R. H. Paine, rector, were broken open and robbed. The discovery was made by the rector, who turned the man over to the police. How much money was taken out of the boxes is not known.

The Rev. Chauncey B. Brewster, of Brooklyn, N. Y., delivered a sermon at St. Paul's church, Sunday night, April 26th, in the course of the special Sunday night services. His subject was "The Christian's View of Life." A number of members of Grace church were present to hear their former rector. The last of the special Sunday night services at St. Paul's for this season were held on Sunday, May 3rd. The rector, the Rev. J. S. B. Hodges, D. D., LL. D., delivered the sermon, and the service was conducted by Dr. Hodges and the Rev. George C. Carter, assistant rector, with choral service by the vested choir. The services have been successful all winter. They will be resumed in the autumn.

The festival service of the Iron Cross Guild was held in St. Luke's church, April 30th. The sermon was delivered by the Rev. Ernest Smith, rector of St. Paul's church, Aquasco, Prince George's county. Nearly 60 members of the three branches were present.

The Rev. Joseph C. Jones, the new rector of the chapel of the Atonement, held his first services in the church, Sunday, April 26th. Mr. Jones was rector of Ascension church, Cartersville, Ga., and in February last was invited to become assistant rector to the Rev. J. Houston Eccleston, of Emmanuel church, and to take charge of the chapel of the Atonement. He succeeds the Rev. Robert A. Mayo, now rector of Holy Trinity Memorial church, Philadelphia, Pa.

At Grace church, on Monday night, April 27, the Rev. A. C. Powell, the rector, and wife, gave a reception to the former rector, the Rev. Chauncey Brewster, now rector of Grace church, Brooklyn, N. Y.

WASHINGTON, D. C.—Bishop Paret visited this city on Sunday, April 19th, and confirmed classes at four churches, viz: Trinity church, St. Mark's, church of the Epiphany, and the church of the Ascension. At one of the churches he spoke at some length of the impoverished condition of churches in St. Mary's, Prince George, and Charles counties, and said he had received a donation of money from the congregation of Ascension church, here, which would be used in opening St. Andrew's church, at Leonardtown, and $600 had also been donated by citizens of Washington, which is now being used for the relief of other churches in the counties mentioned. At the church of the Epiphany, the Rev. Randolph H. McKim, rector, the Bishop confirmed 120 persons, five of those confirmed being from other parishes.

It is expected, that at the next diocesan convention, which will be held May 27, a proposal will be considered for the erection of a new parish in the northwest portion of Washington. The new parish will surround Dupont's Circle and will cover the territory north of P street, west of 7th street and south of Boundary, and east of the line of St. Paul's parish. It is proposed in the near future to erect a chapel on 18th street, between Pond and Madison sts., and in time to erect a large church there. Some $8,000 have already been raised for this purpose. The portion of the church proposed at present is 94x144. The Rev. Jno. A. Aspinwell is the minister-in-charge.

On April 22nd, Dr. Frank Rich, son of the Rev. Dr. A. J. Rich, of Reisterstown, was married to Miss Margaret W. Falls, daughter of the Rev. Neilson Falls, at St. Alban's church, near Washington. The officiating clergyman was the groom's father, assisted by the father of the bride. A reception was held, after which the couple started on an extended bridal tour north.

GEORGETOWN.—At Christ church, the Rev. A. R. Stuart, D. D., rector, the Bishop confirmed 19 persons, Sunday, May 3. Later at Grace mission of Christ church, he confirmed a class of 20 persons.

ANACOSTIA.—The Bishop has received a letter from a lady in New York offering to contribute $5,000 towards the erection of a church at this place, provided $5,000 more can be raised.

ANNAPOLIS.—St. Anne's church was visited by the Bishop on April 28th, who confirmed a class of 13 persons.

SPARROWS' POINT.—The Rev. J. G. Gantt, the new rector of St. Matthew's church, held his first service in St. Matthew's, on Sunday morning, May 3rd, a large congregation being present.

HAMPDEN.—St. Mary's church, the Rev. Wm. C. Butler, rector, has been presented with a handsome font cover. It was used for the first time at the visitation of the Bishop, on April 24, when a class of 24 received the rite of Confirmation. The font cover is of wood and polished brass. The base is of oak, and this is surmounted by a cross.

MASSACHUSETTS.

At the regular monthly meeting of the Woman's Auxiliary in this diocese, May 20th, the Rev. Fred. B. Allen, Superintendent of City Missions delivered an encouraging address about his work and its objects. Miss Josephine Ellicott is the new secretary in the place of Miss Emily Paddock, who has resigned and will make her future home in Washington.

A lady, who does not care to have her name mentioned, has left $10,000 for a diocesan house.

The 15th annual choir festival in the diocese will be held in St. Stephen's church, Lynn, on Wednesday, May 27th. There will be a choral celebration at 11 A. M., the music being sung by the choir of the parish, and festival Evensong at 7 P.M.

BOSTON.—Last convention year, 139 persons were baptized at the two mission churches, under the charge of the Evangelist fathers, 57 Confirmations, 37 marriages, 53 burials, 811 communicants, 422 scholars and teachers in the Sunday schools. Total offerings for objects within the mission, $18,842.31. without the mission, $3,414.85, making a grand total of $22,259.16.

The church of the Messiah has been sold to the Jews for $30,000. It will be used for a synagogue. The memorial windows which it was hoped to remove to the new church building, are found to be too small for the frame, and it is not definitely known what will be done with them.

Mr. Whitney, the musical director and choirmaster of the church of the Advent, intends to resign and accept a similar position at Trinity church. This will be a loss to the former parish, but a move in the right direction for the latter, where the music will now be much improved and where the introduction of a vested choir is merely a question of time.

WAKEFIELD.—The Rev. Irving Spencer, rector of Emmanuel church, has resigned and accepted the charge of missionary work in the parish of St. James', Chicago.

EVERETT.—The Rev. T. D. Martin, who came to the diocese from Connecticut over a year ago, and has furthered the work of the Church in this place by hard and self-denying labor, has accepted the charge of the Good Shepherd, Wareham.

LENOX.—The Rev. Justin Field has returned from Berlin, Germany and will do temporary work in the diocese.

BRIGHTON.—The Rev. George C. Jones was found dead in bed Sunday, May 10th. He was formerly a Methodist minister and after the civil war came into the Church. His burial took place from Grace church, Newton, on Tuesday, May 12th.

HAVERHILL.—An appeal has been sent out for money, with which to erect a much-needed parish building in St. John's church, as a memorial of the Rev. Charles Wingate, who for a long time ministered to this small flock, and gave the church and rectory, which he built some time before his death, into the care of the "Trustees of Donations."

CAMBRIDGE.—St. Peter's church has already secured $1,405 94 for a rectory, with pledges of $680 more, making a total of about $2,000. This has been collected within a year.

Of the classes graduating at Harvard in the last nine years, 407 have been Unitarians, and 402 Episcopalians. Last year's class numbered, Unitarians 54, and Episcopalians 52. Not one man of the class was an infidel or an atheist.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

SEATTLE.—Bishop Paddock visited St. Mark's church, May 3rd, and confirmed a class of 38, all but 14 being adults. This makes a total of 58 confirmed in St. Mark's within six months. This is the largest class ever confirmed in this missionary jurisdiction. The same Sunday, St. Mark's mission was started under the direction of St. Mark's parish, in that part of Seattle known as Queen Anne town. A very beautiful and commodious rectory is being built by the Women's Guild of St. Mark's, on the sightly location in the rear of the church and opposite the new Denny hotel.

For Report of Diocesan Conventions and other Church News, see pages 141 and 142.

The Living Church.

Chicago, Saturday, May 23, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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WHAT DOES THIS MEAN?

"Until man's consciousness changes more than it has changed in the thousands of years through which we can track his story, that consciousness will affirm the ancient verities, God and Immortality. This natural religion will find its institution, as every natural relationship finds its institution. While the family lasts as the institution of the affections, and the State endures as the institution of rights—the Church will abide as the institution of religion. UNTIL A NOBLER THAN JESUS ARISE, realizing a fuller incarnation of God, the institution of religion in our western world will bear the name of the Nazarene, and those who would walk in the Spirit will call Him Master."—R. HEBER NEWTON, in *The North American Review*, 1885.

WE presume he [Dr. Brooks] may not henceforth be expected to participate in Congregational councils, as he did in the case of Dr. Lyman Abbott, at Plymouth church, Brooklyn.—*The Christian Inquirer.*

We know of no reason why he should not be just as willing to participate in Congregational councils as he was a year ago, if there were any special reason for inviting him.—*The Independent.*

The Independent is right. Dr. Brooks, as a priest, is under vows to banish and drive away all erroneous and strange doctrines; he cannot be any more bound as a bishop, though the influence of his acts would be much greater.

IT may be said that the Congregationalists are generally orthodox, and that the act referred to cannot be justly claimed as encouraging false doctrine. If report is to be trusted, there was some very erroneous and strange doctrine proclaimed by Dr. Abbott himself on the occasion referred to. But let that pass, and let pass also the denial of the Apostolic Succession, which even some bishops have denied while they exercised the ministry so conferred upon them, it still remains that the bishop-elect of a leading evangelical diocese has repeatedly joined with Unitarians in public services, and there is no good reason to believe that he will not do so again if he is made a bishop.

IT is gratifying to note that *The Churchman*, which at first tried to accept gracefully the result of the Massachusetts' election, is beginning to realize that there is a "formidable opposition" to the consecration of Dr. Brooks, and that this opposition is "not on account of his opinions but on account of his actions," as though the report of these actions were something new and had just begun to be spoken of! If the Church in any diocese is in danger of being drawn into "fellowship with unbelievers," says *The Churchman*, "such a scandal should be prevented at any necessary cost whatever." Who is an "unbeliever," if not he who denies the divinity of our Blessed Lord? With such, the bishop-elect of Boston joins in public services, and *at the Lord's Table*, if the statement made by a correspondent in this issue be true, and it is corroborated by another letter now in hand. Let the bishops take note of this, and let *The Churchman* aid in preventing the "scandal" of which such a fact is prophetic. We do not see how it can consistently refrain from taking a decided stand against the confirmation of this election, for it admits that the future course of the bishop-elect "is naturally augured from the past."

REFERRING to the Plymouth church installation and the Good Friday Unitarian service, *The Churchman* says: "We do not believe there is a single diocese in which they would be approved by bishop, clergy, or laity." Certainly not. But the queerest thing in the whole case, thus far, is the plea of our metropolitan paper that the Church should forthwith enact laws against such actions by the clergy, "since the absence of them makes objections to the consecration of a man like Dr. Brooks possible"! That is, Dr. Brooks would not have done what every diocese by its bishop, clergy, and laity must condemn if there had been a canon against it. That is not the kind of loyalty of which bishops should be made. But we claim that there is a law against "fellowship with unbelievers"—a law higher than canon law, the law of God, to which the priest is solemnly sworn by his ordination vows. We cannot for a moment admit that fellowship with Unitarians in any religious ceremonies, least of all in the Holy Eucharist, is lawful for a minister of "this Church." We do not mean to charge the bishop-elect with conscious violation of ordination vows. With his theories of the Church, the ministry, and the sacraments, his actions may be consistent; but it does seem perilous to all that is distinctive in the Episcopal Church, to admit to the Episcopate one whose theories and actions are so inconsistent with its standards, traditions, and usages.

WE cannot forbear to make one or two more quotations from this significant and able editorial in *The Churchman*, for without any direct, personal application to the case now before the Church, it really contains the principle for which we are contending. The writer tries to show that restrictive legislation (which, by the way, we see no need of) will save the Church from such inconsistencies, and says: "The whole Church has been profoundly shocked and scandalized by the apparent readiness to entertain a *quasi* fellowship with Unitarians which has been exhibited by some of the clergy." Now, by what clergyman has this readiness been shown more than by the bishop-elect of Massachusetts? Again: "The Church will have no dealing with formal unbelief, and she will tolerate none in the official actions of her ministry; . . . no trifling with Unitarianism." Yet, if there is any meaning in the vote of a diocese, one portion of the Church proposes not only to tolerate this, but also to reward it with the highest gift in its power, and to place it where it will have the most destructive influence. We endorse these true words of our contemporary, that "the action of individuals in this respect has given far more offence than their best efforts in other quarters can possibly offset or atone for."

THE letter of Dr. Holland, which we print in another column, leaves the question of the Massachusetts election very much where it was before. Indeed, our comments of last week might almost have been written to meet the case in the form in which he puts it. We readily acknowledge that the candidate is no ordinary man, but we do not admit that on this account he ought to be tried by a different rule of faith or practice from other men. On the contrary, our conviction is that the more powerful the personality of the man, and the stronger his influence, the more harm his errors are likely to produce. If such things are to be condoned, we hold that it is the case of the smaller man that calls for leniency rather than that of the great and strong. We do not see in Dr. Holland's letter, nor have we seen elsewhere, any answer to the question of principle which this case brings up. That question is this: How can those bishops who sanction this election, take any action to check abuses in their own dioceses? How can they call a priest to account for violations of the Church's order with reference to ministers who have not had episcopal ordination? And, more serious still, what can they do to stem the tide of false doctrine in the case of those of the clergy who do not count Unitarianism an "erroneous and strange doctrine," and who, by their public acts, make this fact evident, to the grief and alarm of the true children of the Church, and the perversion of those who follow their leadership?

THE last part of Dr. Holland's letter we have also answered by anticipation. It is an appeal founded upon the assumption which has already been maintained in other quarters, that "the bishop will be different from the preacher." It is assumed that he will have nothing more to do with "Unitarian festivals and Church congresses;" that a seat in the House of Bishops will work a wonderful transformation; that those who have hitherto followed his leadership will not expect him to lead them in the same paths any more. It is to be observed, first, that this way of looking at things is purely political, and leaves principle completely out of view; second, that, while there is no doubt that such a progress has been seen in certain cases, both in England and among ourselves, it would not be easy to point to an instance in which, on the one hand, the position of the candidate has been so pronounced and explicit, and in which, on the other hand, he has been a man of such strength and independence. In schools and other societies, the experiment has sometimes been tried of promoting a troublesome subject to a position of responsibility, with the hope of producing a sobering effect. But we confess that we are not very confident of the success of a method, in the case of the famous Boston preacher, which may sometimes prove salutary when tried upon a school boy who has misbehaved himself.

AS KNOWLEDGE increases, questions are closed. When we reach omniscience, all questions are closed. God is omniscient, and for Him all

questions are closed. The agnostic knows nothing, and for him all questions are open. In the popular thought of the day God is absolutely a slave, and the agnostic is absolutely free. He is "the freeman of the universe," as Bishop Seymour calls him in his Pastoral. Ignorance is freedom! Knowledge enslaves! This is the outcome of the best thought of the age, as it is called. This is the ripened fruit of the highest criticism and noblest culture outside of the Church of God.

In recent controversies much has been made of what at first sight seems to many persons a very reasonable point. It is said that the Creed is simply a part of the constitution of the Church. But constitutions—that of the United States for example—may be altered. It is allowable, therefore, to agitate for alteration if any one thinks he has discovered a defect or can suggest an improvement. Thus the denial of articles of the Creed is justified.

However plausible this may sound, a little investigation soon brings to light its fallacious character. Admitting for a moment that the analogy is correct, it remains true that the Creed is a part only of this constitution. Other elements of it are the Lord's Prayer and the Ten Commandments. In fact the Catechism places all these on the same level, and makes them all alike fundamental to the Christian life. Is it admitted, then, that the Lord's Prayer and Ten Commandments are capable of amendment or that any part of them may be cancelled? If not, why not? The answer, of course, is that these elements of Christianity are matters of divine revelation. This is precisely what the Church asserts and always has asserted of the Creed. The very existence of the Church depends upon maintaining this assertion. If she admits that she is mistaken here, she can be trusted nowhere. *Falsus in uno falsus in omnibus.*

We cannot do better than to quote on this point the strong words of Dean Church in his great work on "The Oxford Movement:" "That not only the Apostles' Creed, but the Nicene and Constantinopolitan Creeds, are assumed as facts by the whole of anything that can be called the Church, is as certain as the reception by the same body, and for the same time, of the Scriptures. Not only the Creed, but up to the sixteenth century, the hierarchy, and not only Creed and hierarchy and Scriptures, but the Sacramental idea as expressed in the liturgies, are equally in the same class of facts. Of course it is open to any one to question the genuine origin of any of these great portions of the constitution of the Church; but the Church is so committed to them that he cannot enter on his destructive criticism without having to criticize not only one, but all these beliefs, and without soon having to face the question whether the whole idea of the Church, as a real and divinely ordained society, with a definite doctrine and belief, is not a delusion, and whether Christianity, whatever it is, is addressed solely to each individual, one by one, to make what he can of it."

When, therefore, these various elements of the Christian *depositum* are spoken of as a part of the constitution, we are not to jump at the conclusion that there is a complete analogy between such a constitution and that of a State. The latter is a human arrangement, and, in recent times, an arrangement devised by the common consent of those who are to live under it. Here, of course, there is in the nature of things a place for changes: amendments, or even an entire abrogation. The basis and substance of such a constitution is not a body of facts; it simply embodies principles expressive of the convictions or preferences of those who framed it. But the constitution of the Church, in its essential characteristics, is not a matter of human arrangement, it is of divine ordering. Men may accept it or reject it, but they cannot change it. They cannot shape the conditions of divine life to suit their own ideas. Again, the principles embodied do not express the ideas or preferences of men. They are inseparably bound up with unalterable facts. It follows, therefore, whether we look at the Author of the constitution of the Church, or at the substance of it, that there is no place for repeal or amendment. We speak, of course, of such essentials of the constitution of the Church as Dean Church has enumerated in the paragraph quoted above. It is for the purpose of maintaining these that the Church exists. Outside of these there is doubtless a large field which is subject to change and adaptation, as the same writer abundantly admits. But from the moment it is conceded that Creed, Scriptures, hierarchy, or Sacraments, are things indifferent—subject to abolition or alteration, according to the changing views of men and "the spirit of the age," from that moment the mission of the Church is gone, and her right to exist ceases.

BRIEF MENTION.

St. Mark's Rubric (Seattle) says: "There has recently been published in a little book, called 'Short Sunday Service for Travellers,' a form of devotions that was put forth in 1871 for the use of surveying parties along the proposed line of the Canadian Pacific Railway. The remarkable feature of this form of worship is that it was compiled by three clergymen of the Churches of Rome, England, and Scotland. The success of the pamphlet was wonderful. Men of all creeds joined in the prayers and hymns with the greatest interest. This incident certainly points to a possible unity of Christians on the basis of a Common Prayer, and justifies the position taken by an eminent Presbyterian, that the first step toward a unity of churches must be in the direction of a liturgical basis."——The debasement to which the "best' society" of this best age of the world is tending, is illustrated by the announcement that a well-known peer in England had a "ring" made in his ball-room, for the contests of pugilists, and dancing girls, for the entertainment of his guests, last season. There are rumors of similar scandals in more than one great city in our own country.——Mr. Spurgeon, in *Sword and Trowel*, tells the story of a Yorkshireman who, in criticizing a sermon, said, "If it had been cut short at beath ends, and *set a-fire in 't middle*, it wad a dean us mare good."——We are glad to receive so many assurances that our effort last winter to supply needed articles of Church use and decoration was appreciated. Many such acknowledgments as the following were received: "Thanks for the beautiful alms-basins. We are delighted with them. I shall continue to work for your very valuable paper."——Not long ago, the bishop of a far western diocese administered the rite of Confirmation in a little town, and the local paper, in a long and appreciative account of the event, described the good bishop "in his lawn tennis sleeves walking up the aisle with solemn step."——A meeting was held in a certain Essex town to settle the legality of a custom with some clerics of saluting the vestment called a "stole" before wearing it. Feeling ran high, as opinions differed. The Bishop of Colchester, from the chair, settled the knotty point by the following statement: "I have heard of a fine being imposed for stealing a kiss, but never a fine for kissing a stole." The meeting dissolved amid peals of laughter, and no more was heard of the matter. (*English Paper.*)——One of the most prominent divines of Central New York writes: "I cannot tell you how much pleased I am with the course you have taken in the Ohio and New York cases. Your paper is growing in circulation, as I understand. It is certainly growing in character and influence. Please accept my congratulations."—— *The Young Churchman*, Milwaukee, entered upon its twenty-second year at Easter. It has been a great success, the weekly circulation being 21,000, and the monthly nearly twice that number.——The April issue of *The Pacific Churchman* contained an interesting account of that journal from its foundation in 1866. No other Church paper in the country, except perhaps *The Southern Churchman*, has borne its present name so long, and no other, we venture to say, has had so many changes of management, and has been so many times helped out of financial troubles.——"After all," says Baron Hirsch, who is about to expend many millions in transporting the persecuted Jews of Russia to other lands, "what is the use of money unless you do some good with it?"——Phillips Brooks was telling of European travels. "Did you climb Mont Blanc?" asked a lady of High Church tendencies.

"Yes," was the modest reply.

"Is it high?" pursued the lady.

"Oh, very high; but not as high as the church of the Advent," replied the great preacher. When the above was submitted by a friend to the inspection of Bishop Grafton, he quietly replied, with a gentle smile as he handed it back. "Yes, it is very high, it leads to heaven."——The president of Nashotah House writes: "It looks as though a large interest is going to be taken in Nashotah. A number of new friends have been raised up for us during the past year."

SERMON NOTES.

THE DOGMATICS OF UNBELIEF.

BY THE REV. G. MOTT WILLIAMS, DEAN OF MILWAUKEE.

The fool hath said in his heart, There is no God. Psalm xiv: 1.

Doubt is largely a matter of temperament. Some persons find it easier to believe good news than others less sanguine. So the very completeness of resurrection joy finds among the disciples a naturally despondent Thomas, who thought it "too good to be true."

But as among doubters Thomas has this distinction, (1) that he has thought out the question of what would be evidence with him; (2) he puts himself in the probable way of receiving that evidence, and (3) he loyally expresses his conviction when our Lord grants him the precise evidence he has desired. Further, his mind is alert to grasp the corollary to the demonstrated resurrection, that Jesus Christ is his Lord and God. Hence he is the type of the "honest doubter."

Honest Doubt has become almost as common a profession as Christianity, but it is a misused claim. For honest doubt cannot be stationary, indifferent, or dogmatic. It must be investigating, humble, interested. It neither speaks nor acts rashly. It does not dissent out of wilfulness, but for greater certainty.

Doubt in itself is undesirable, unfruitful, vexatious. St. Paul says: "Whatsoever cometh of doubt is sin." That is, if we act when we are uncertain whether we are doing right, we sin, even though the action might be right enough in itself, because we assert our wills against our conscience.

All religious doubt is not sin, but unbelief in Christ *is* sin, counted as a shortcoming if it is constitutional, as wickedness if it is wilful, as complete foolishness if it is dogmatic. Yet the latter is only too common, so that sceptic'sm is considered a badge of a superior intellect.

Most unbelief in Christ and the old creeds is wilfulness even when unsuspected by the doubter. For, of the superiority of our Lord's ordinances of life over all others there should be no doubt, and our Lord promises moral certainty about His doctrine to an obe-

dient following of His precepts. So the writer, hearing a man of great culture and intellect, who had been surprised to find that the Church does not offer to explain or make of easy acceptance her great mysteries, make answer: "I will give up my will to the Will of God," regarded it as a confession of faith. The disciples of natural religion believe in God, and have proofs from causation, from innate convictions; from the senses of truth, beauty, righteousness; from the active reason itself, that there is a God. So believing they have a right to speak.

The Christian adds to these proofs the witness of the Resurrection, which witness *it is now too late to impeach.* (Because we are now too far away, and no evidence on a question of fact can improve by such a lapse of time, except that the settled verdict grows ever more sure.) The Christian believes and has a right to speak, for he knows the peaceable fruits of his teaching.

But the doubter has no right to speak at all, except by way of inquiry, or to propose the test of experiment, *and this test Christ has already proposed for Himself.*

Much less has an unbeliever the right to claim our hearing for dogmatic statements on the negative side. Yet *we* are solemnly warned not to be dogmatic by men who say *there is no God,* as well as by agnostics. Such a statement is quite as dogmatic and exclusive as any thing in the Creed, and is idle conceit, because against the weight of argument, against religious experience, and entirely unsusceptible of any proof, even if these two other reasons were not present. Besides, this statement is destructive of all morals, because it leaves no basis for them, and exalts the individual will to the supreme position.

It is as if, after a geological description of the Rocky Mountains, some one should say, "There are no Rocky Mountains," and refuse to be convinced. The man who prefers his own rules of spelling, who thinks two and two ought to make five, who can believe that the hypothenuse is shorter than the perpendicular, is called a fool. And so, but far more solemnly, is the anti-Christian dogmatizer called a fool. No matter how eloquent he may be, it only increases the presumption of his sin.

When we have found a value for x in an algebraic equation, which shows both members in perfect equality, we say our example is *proved.* The values which Christianity suggests to us for experimental use are *satisfying.* Try them. "Reach hither thy finger and behold!" "Taste and see!"

Dogmatics, as the creeds have them, stand like the pyramids. The dogmatics of unbelief stand upon one leg, and this has "a foot of clay."

ANOTHER COMPETITION!

Three prizes are now offered by THE LIVING CHURCH for serial stories: First Prize, $100; Second Prize, $75; Third Prize, $60; accepted stories not taking a prize, $50. Copyright will be secured for all published stories in the name of the authors.

CONDITIONS.

1. COPY to be delivered on or before Oct. 1, 1891

2. To be written in ink or typewriter, on firm paper not larger than 8 x 10 1-2 inches, on one side only.

3. Not to be rolled or folded, sent flat.

4. To be accurate and legible, ready for the compositor; requiring no "editing" as to spelling, capitals, punctuation, paragraphs, quotation marks, or other defects.

5. Not less than fifteen nor more than twenty chapters, from two to three thousand words each.

6. Full name and address to be written on the first page of copy.

BISHOP WHITE ON THE EPISCOPATE.

MAY 10TH, 1891.

MY DEAR DR. LEFFINGWELL.—I hope you will promptly give the greatest publicity you can to the following, taken from the charge delivered by old Bishop White to the Diocese of Pennsylvania, at the 15th meeting of the convention. (The 107th convention sat this week.) The italics are mine.

Veryy truly yours,

H. R. PERCIVAL.

□"The third inference deducible from the facts recorded under the other branch of this charge is the duty of sustaining the Episcopacy in whatever is appropriate to its character; and the propriety of defending it on the ground on which it has been transmitted to us by the Church of England. When that Church reformed from popery, it was with the purpose of *altering no further than wherein the existing power had departed from Scriptural and from immediately succeeding times.* They found that in the origin of the ministry it comprehended three orders, the highest of which were the Apostles and others whom they associated with themselves in the same super-eminent trust to be transmitted by them in *perpetual succession.* Concerning ministerial acts, that of ordaining in particular, they found no instance of its having been performed by a minister of inferior grade. As to any organized body, with authority to perform this act, or *indeed any other,* independently on that higher grade, there is not even alleged evidence of a vestige of it. The course continued without exception and without stop for 1,500 years, and until the era of the Reformation. * * * These facts are probably as familiar to the clerical hearers as to the reciter of them. But this exercise being prospective, it was expedient briefly to lay the ground for the charge to be now given, with the hope of its being acted on by those who shall be associated with or succeed us in the ministry, that they *consistently sustain this point of the* DIVINE INSTITUTION *of the Episcopacy,* not accommodating in the *least degree* to contrary opinion. When this *characteristic* of our Communion is lost sight of, under any specious plea of temporary accommodation to popular prejudice, *instead of being conciliatory,* as is imagined, it brings conflicting opinions into view to the loss of Christian charity; or if this not be the consequence, to the sacrifice of a truth of Scripture. As to our fellow-Christians of other denominations, when any of them obtrude on us men not episcopally ordained, however it may *put on the face of liberality,* and profess for its object the promotion of CHRISTIAN UNITY, it is too decisive a proof of a spirit which, if the character of the times permitted, would wrest from our Church her present freedom of religious profession and put her members under the restraints of partial laws.

"In our favoured country every individual is vested with the privilege of manifesting his religious belief in the form of profession the most agreeable to his judgment or to his fancy. He may depart from our Communion, but *he ought not to remain in it to the disturbance of its peace.*"

PERSONAL MENTION.

The address of the Rev. John Gregson is changed to 3 Oxford Place, Worcester, Mass.

The address of the Rev. Jas. J. N. Thompson has been changed from Marshall to Tyler, Texas. Please address accordingly.

The address of the Rev. L. W. Rose is Claremont, Surrey Co., Virginia.

The Rev. C. H. DeGarmo has resigned as assistant at St. Mark's church, to take effect early in June. The vacancy will be filled by the Rev. Frederick D. Lobdell, of the church of the Holy Cross, New York.

The address of the Rev. W. A. Tearne is changed from Colorado, Texas, to Dunlap, Tenn.

The Rev. J. H. H. Brown has resigned the rectorship of St. Mary's church, Pocomoke City, Md., and has removed to Washington, D.C., where he will for the present reside.

The Rev. Jas. B. Craighill, of Belair, Md., has accepted a call to become rector of the church at Jessups, Anne Arundel county, Md.

The address of the Rev. J. G. Gantt is Sparrow's Point, Baltimore county, Md.

The Rev. W. J. Lemon has not removed from Stockton, Cal., but is East only on a visit of a few months.

The address of the Rev. Luther Pardee, Secretary of the diocese of Chicago, is changed from 18 S. Peoria st., to "The Walton," Washington Square, Chicago.

The Rev. Frank J. Mallett, rector of the church of the Epiphany, Urbana, O., accompanied by his family, will sail for England, May 23rd, the vestry having voted him three months' vacation. Letters addressed care Mr. Hy Helps, Urbana, O., will reach him.

ORDINATIONS.

On the Sunday after Ascension, Bishop Potter held a special ordination in the church of the Intercession, New York City, when the Rev. Percy T. Fenn was ordained to the priesthood.

On Ascension Day, the Bishop of Milwaukee ordained to the diaconate, Mr. Alan L. Burleson, in the chapel of St. John's Military Academy, Delafield. The sermon was preached by the Rev. S. T. Smythe, headmaster of the school, at which Mr. Burleson also is an instructor.

OFFICIAL.

THE annual Retreat at Kemper Hall, for associates and ladies, the Rev. Father Hall, conductor, will begin at Vespers, Tuesday, June 16th, closing with Celebration on Saturday, June 20th. Ladies desiring the privilege of the Retreat, will please notify the Sister Superior before June 10th.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

TO THE FRIENDS AND BENEFACTORS OF ST. MARK'S CHURCH, JOHNSTOWN, PA.

DEAR BRETHREN: — We rejoice to say that through your kind liberality a beautiful church has been erected at Johnstown, and will be consecrated on the 2nd anniversary of the flood, Sunday, May 31st.

Knowing that the interest in the work of the Church in the new Johnstown still reaches far beyond our parochial or diocesan limits, we are glad hereby to invite our brethren of the Church at large, both clerical and lay, to be with us at the consecration or at any of the services in the octave. Arrangements have been made for services on every evening of the week following the consecration, with addresses by two or three speakers at each service.

For all who will, by the 29th inst., kindly notify the rector of their intention to be present, entertainment will be gladly provided by the committee on hospitality. Yours Faithfully,

CORTLANDT WHITEHEAD,
Bishop of Pittsburgh.
JOHN E. BOLD,
Rector of St. Mark's.

Johnstown, Pa., May 12th, A.D., 1891.

BIRTH.

In Savannah, Ga., on May 4th, 1891, the wife of Robert R. Dancy, Esq., of a son.

OBITUARY.

WELLES.—Entered into rest at her home in Waterloo, N. Y., on May 9, 1891, Sarah Helen, wife of S. R. Welles, M.D.

"Lord all pitying, Jesu blest
Grant her Thine eternal rest."

LIEBENAU.—At midnight on the 12th inst., Louisa Rochester only daughter of Harry Howland, and A. Evelyn Liebenau, aged 1 year.

"Of such are the kingdom of heaven."

RANDALL.—Entered into rest, at Warren, R. I., Elizabeth Randall, widow of the Rt. Rev. George M. Randall, Bishop of Colorado, aged 77 years.

RUSSELL.—At St. Paul, Minn., on the 12th of May, Mary Gaskill, wife of Benj. S. Russell, of Jamestown, N. D. In her 69th year, in the calm confidence of undoubted faith, in the sure hope of everlasting life she entered into her rest. Interment took place beside four of her children at Towanda, Penn., where eighteen years of her early married life had been spent.

APPEALS.

WANTED.—400 persons to give $1 to Holy Trinity, Stock Yards, Chicago, to enlarge and improve its chapel 20x40, and pay assessment: will require $1,200 from without. REV. HENRY C. KINNEY, 809 47th St., Stock Yards, Chicago.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $405.50 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., March 6, 1891.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers at home and abroad, besides supporting schools, hospitals, and orphanages. Many individual offerings, small and large, are needed to pay the appropriations for this year, and should be in hand before the last quarter, which begins June 1st.

Read the May *Spirit of Missions.*

MISCELLANEOUS.

CANON RICHEY of Fond du Lac, until he accepts a permanent position, is free to respond to any call for temporary duty.

AN elderly lady, refined, affable, and practical, seeks the position of companion and care-taker to a lady. Address, the Rev. HENRY A. SKINNER, Eufaula, Alabama.

ORGANIST and Choirmaster desires position to train vested choir. Fifteen years experience. Address "JUBILATE," care of THE LIVING CHURCH Office.

WANTED.—In September next, by the daughter of a Canadian clergyman, an A. A. of McGill University, Montreal, a position as teacher in a ladies' school, or governess in a respectable family. Can teach English branches, French, music, and mathematics. Highest references. Apply, stating salary, Box 133, Coaticook, P. Q., Canada.

FOR RENT.—At Sewanee, Tenn., a furnished cottage of six rooms; convenient to school, Church, and Ry. Station. Good water, garden, and plenty of fruit. Apply to H. EASTER, Sewanee.

A CATHOLIC PRIEST wishes a parish, where they will wish to be taught the Church, and the Church only. The best of references from his Bishop given. Address J., care LIVING CHURCH.

LOCUM TENENS.—Advertiser, priest of the Church, having exceptional references as an organizer and preacher, offers his services from June 20th until Aug 20th. City work preferred, and in the East if possible. Apply W. W., office of this paper.

FOR SALE.—On the Hudson, not far from New York, a first-class Boarding School property. Fine buildings, large grounds, widely known. A rare chance for the right man. To such an one price will be moderate and terms very easy. An excellent opportunity for a Church school. Address in confidence, X. Y. Z., care of this paper. Refer to the Rev. C. W. Leffingwell, D.D.

AN ENGLISH ORGANIST (Fellow of the Guild and College of Organists of London) will be open to an engagement after May 1st, where there is a good organ, and musical service. Eleven years experience and success, in training and cultivating boys' voices. Married. Address, F. G. O., LIVING CHURCH.

ORGANISTS and Choirmasters desiring positions; and Clergy requiring cultivated and efficient Organists and Choirmasters, or experienced Churchmen to organize choirs, can secure full information on application to the Secretary, AMERICAN CHURCH CHOIR GUILD, 830 Warren Ave., Chicago, Ill.

PENNOYER SANITARIUM. — This health resort (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc), hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee, the Bishop of Mississippi, the Sisters of St. Mary, Kenosha.

CHURCH CHOIR GUILD.
(American Church Branch.)

For the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

ST. ALBAN'S SUMMER CAMP.
Old Mission, Traverse Bay, Mich.

A camp school for boys will be opened at Old Mission, July 1st. Boys tutored in any subjects desired, especial attention being paid to out door exercise and training. The location of the school upon the Old Mission peninsula, not far from the summer residence of Dr. Leffingwell, offers every opportunity for camping, boating, swimming, etc. For references, terms, and further information, address

REV. H. P. SCRATCHLEY, M. A.
A. H. NOYES, B. A.
St. Alban's School, Knoxville, Ill

A WINTER PARADISE.

At the very time when the people living east of the Rocky Mountains are having their most disagreeable weather—February, March, and April—California is reveling in her most delightful season. The harvesting of the orange crop, the plains and hills ablaze with wild flowers, the fruit-trees in riotous bloom, all the flower gardens aglow with roses, the fine balmy days and delicious ocean breezes, all combine to make a picture the charms of which cannot be equaled in all the world. The number and variety of the hot and cold mineral springs are not equalled by the whole of Europe put together, for in California there is a natural remedy or relief for every ailment. Even the bare fact of being in California, among a people so hearty and prosperous, and amid scenes and conditions so novel and beautiful and winsome, cheers the heart, stimulates the mind, and brings new vigor to the body. One may go to California by New Orleans and the "Sunset Route," or by Salt Lake and the Ogder Route, the favorite line with a dining car service equal to that of any first-class line in the country or by Portland, Or., and the "Shasta Route." Any desired information will be furnished by the following agents of the Southern Pacific Company: T. H. Goodman, Gen. Pass. & Tkt. Agt., San Francisco, Cal.; E. Hawley, Asst. Gen. Traffic Mgr., 343 Broadway, New York, N. Y.; W. G. Neimyar, Gen. Western Agent, 204 Clark Street, Chicago, Ill.

CHOIR AND STUDY.

CALENDAR—MAY, 1891.

23.	EMBER DAY. Red (White at Evensong).	
24.	Trinity Sunday.	White.
31.	1st Sunday after Trinity.	Green.

The public inauguration of the new music hall in New York City, began on Tuesday evening, May 5th, and culminated in a magnificent delivery of Handel's masterpiece, the oratorio of "Israel in Egypt." The event has quickened even the sluggish and jaded pulses of metropolitan enthusiasm; providing an inexhaustible topic for comment not only for the journals, but for the entire music-loving population of the city and its suburban region which has contributed a generous diurnal quota to the audiences that have literally crowded the new auditorium. It has been also a week of public and spontaneous homage to Mr. Andrew Carnegie, the munificent iron-master of Pittsburgh, whose royal distribution of his immense wealth in Dunfermline, Scotland, his native town; in Pittsburgh; and now in New York, has been gratefully heralded throughout the journalism of the English-speaking world. To be sure there is always an exception, and a single great daily has been found to interrupt this grand outburst of applause by a daily fusillade of mischievous and ill-bred personalities. The edifice was designed by William B. Tuthill, is built of thin burned brick of richly varied browns, relieved with beautifully chiselled bandings, cornices, window and door frames, and panels, in a warmly-hued gray stone. The style is a classic renaissance. Occupying the south-west corner of 57th st. and Seventh ave., the facade proper, extending along the street more than 200 feet, presents one of the most elaborate and elegant architectural achievements to be found in any American city. More than $1,000,000, it is said, has been expended on the site and building; and the modest legend in brazen letters just above the five-arched entrance, "New York Music Hall, Founded by Andrew Carnegie"—of right and of grace belongs there, and adds a living interest to the splendid structure. Mr. Carnegie, by popular acclamation now stands enrolled, while yet living, among the Peabodies, Cornells, and Coopers, of the young Republic.

The auditorium, which after all constitutes but a lesser moiety of the immense aggregation of halls and apartments, is unquestionably the most beautiful of its class in the city. It is designed in a series of broadly arched ceilings, the lesser over the stage; a larger over the proscenium, and this developing into the yet higher and nobler auditorium ceiling. The parquet covers the entire floor area. Two ranges of boxes extend along most of the sides, and the entrance end. Above them is the spacious amphitheatric "dress circle," and above it, the balcony. There is seating capacity for 3,000, with standing room for another 1,000. In most parts of the interior the acoustic is perfect. A sufficient organ, for choral and solo effects, opens upon the west end of the stage, the key-board planted well forward at the inner edge of the orchestra platform, which fronts the entire chorus-stage, and below it, the chorus, 600 strong, filled the entire area in ascending ranks, the ladies in white occupying two-thirds of the room. The opening music was the doxology sung in unison to "Old Hundred," by chorus and audience, "lustily and with a good courage," with an organ obligato accompaniment, also a single verse of "America," "God bless our native land," after Bishop Potter's admirable address.

Before attempting any analysis of the several programmes it is proper to mention the presence and splendid co-operation of Tschaikowski, the Russian composer, and the greatest of living composers, since Wagner. This was a master stroke of wisdom on the part of the direction, and more than anything else has contributed to the artistic and æsthetic success of the festival. His name appears on four of the six concert programmes, and it was our rare fortune to listen to his compositions, under his own interpretation. The response and appreciation were instantaneous, and a series of enthusiastic ovations followed the several appearances of the great master, unparalelled in fervor and sincerity in the artistic experience of the metropolis. It is a misfortune that neither symphony nor overture was among his selections, although his "Hamlet" was grandly played at the closing concert of the Philharmonic. As a composer, his genius and versatility were illustrated in a manner altogether irresistible. As a conductor, he stands peerless in our musical history; developing the Symphony Society into a captivating, incomparably brilliant virtuosity of interpretation hitherto undreamed of and unsuspected. Indeed, they were transfigured quite beyond recognition; uplifted to planes of musical inspiration, under the baton of Tschaikowski, where, alas, we cannot expect to find them again after the great Russian leaves us. This was the universal judgment of the critics. It was observable that both chorus and orchestra became immediately responsive to his wonderful influence.

It is a matter of grateful recognition that the prevailing spirit of the festival was distinctly religious. On Tuesday evening, there was "Old Hundred," breaking the silence, and inaugurating the new tone life; "America," and the grand *Te Deum*, written by Berlioz in celebration of the triumphs of the great Napoleon; on Wednesday evening, the oratorio of "Elijah," Mendelssohn; Friday evening, "The Seven Words of our Saviour," by Heinrich Schuetz, (17th century) for soli, chorus (mostly *a capella*), string orchestra, and organ; a superb *a capella* chorus, *Pater Noster*, by Tschaikowski; with "Sulamite," a choral cantata based on the Song of Solomon, by Dr. Damrosch; and on Saturday evening, "Israel in Egypt," the colossal oratorio among all oratorios. Such a succession of representative choral masterpieces covering almost the entire history of choral art from Palestrina to the present, would have been literally complete had something from Bach followed the "Seven Last Sayings of our Lord," by Schuetz, whose reverent art connects the Italian contrapuntalists with Germany, where Bach, later on, matured his great Passion-Flowers from the exotic importation, in due season; and whose spirit found yet larger expression in the oratorios of Handel and Mendelssohn.

The chief orchestral selections were Beethoven, the third Leonore overture (would not "The Consecration of the House" have been better for such an inauguration?), and the Fifth Symphony; Wagner Prelude and Finale, from *Tristan und Isolde* (not the best representative selection by any means!) "Prelude," and "Flower Maiden Scene," from Parsifal, with female voices and female choruses, and from the illustrious Russian guest, *Marche Solennelle*, "Suite No. III," and Concerto for Piano and Orchestra, B♭ Minor, Op. 23 (played by Miss Aus Der Ohe.)

The Oratorio Society merits special recognition. There was seen a middle-aged lady among the choristers, Mrs. Morris Reno, whose husband has managed with such signal efficiency both these noble "Damrosch" Societies. At the outset of the Dr.'s career in New York, when musical interests were literally at ebb-tide, Mrs. Reno, who was one of his pupils and disciples, importuned the Dr. to call a gathering for the promotion of a choral society. Sixteen persons responded, after a while the number grew to 60, and then 100, when a first concert was attempted. But the work was so well done, and the foundations so wisely laid, that now we have the best choral society in America, and one of the best in the world, of full 660 voices, perfectly drilled, flexible, intelligent, enthusiastic, refined, and capable of the nicest and most discriminating delivery of the most exacting compositions. Nothing could exceed the vigor, earnestness, and spontaniety, with the marvellous shadings and delicacy of expression throughout. New York has just and ample reason to rejoice in its Oratorio Society of to-day, and all honor and acknowledgment belong to the lady to whom the inception of it was due.

Although the young director, for the time being, is somewhat lost sight of in the brilliancy of Tschaikowski's unique pre-eminence as a conductor, the work of the chorus reflects immense credit upon the perseverance and ability of Walter Damrosch, who must be recognized as something more than the fortunate child of fortunate circumstances. No young conductor has attempted or accomplished half so much in our day, and maturity follows quick upon such a resolute, wide-awake, and richly-endowed nature. That he holds the dutiful respect and unswerving allegiance of two such strong societies as "The Oratorio" and "The Symphony," answers sufficiently for his present and his future. Just now he is the butt of much carping, ill-natured criticism, to which, happily, he is personally quite indifferent. Let it be remembered that, without him and his dogged perseverance, we should not have had "the New York Music Hall, founded by Andrew Carnegie." Such work and such achievement should at least mellow and humanize even the Sangradoes of criticism.

As to the soloists, little need be said. There are very few singers at the present day who exemplify the traditions of the grand oratorio and Church schools of singing. The ladies from the German Opera are afflicted with a chronic *vibrato*, which renders a due interpretation of the grand oratorio arias impossible. Herr Fisher sang "Elijah" grandly, and with the true "school." Mrs. Alves gave the contralto solos assigned her with distinguished ability. Herr Andrus Dippel proved an effective tenor. Signor Campanini, in the Berlioz *Te Deum*, elicited well merited and tumultuous applause. But the occasion was too grand for individual exploitation, and song singing was mostly merged in the choral and orchestral interest of the festival.

The Cathedral competition now being held in New York requires a final word. Only one of the firms contributing the two remaining designs is identified with ecclesiastical constructions, and that is the firm of Potter & Robertson. Mr. Potter has the weighty prestige of a long and honorable connection with the general Government as examining architect, and is therefore chiefly in relation with civic and secular invention. Mr. Robertson has built many churches for "this Church," but he has broken violently and resolutely with all its traditions and symbolisms. Indeed, he is distinctly anti-ecclesiastical in his æsthetic determinations, as may be read and known by all intelligent observers, in numerous edifices of the metropolis. Mr. Robertson is resolutely an eclectic, discarding venerable precedents, and putting his hand upon whatever his omniverous fancy hungers after, working them into his kaleidescopic effects with astonishing fearlessness. His work thus far, then, may be summed up as a *pot pourri* of Saracenic, Byzantine, fragmentary Gothic; sheer fantasy, with a dash of Richardsonism, which means the introduction of Cyclopian incidents and masses in a chaotic way. Stand before the costly Methodist church on Madison avenue, not far from 60th street, and a deliberate study will justify all we have said and more. A few blocks further up town, and a survey of the "All Saints'" church, built originally as the church of the "Holy Spirit," will confirm all this. Extend your quest in the spirit of a true "hierologus," until you reach the church of the Holy Trinity, on Lenox Ave., Harlem, and there you will find Messrs. Potter and Robertson, in structural conjunction, expressing themselves in a very large and costly pile, not inharmonious, and not inelegant, but one in which social and contingent uses have literally subordinated the Church out of sight, where the Church, structurally, ought to have dominated and subordinated the multiplied congeries of social and subsidiary offices. There is the oppressive Richardsonian tower-motive darkening the air, without basal distinction and determination, striding the feeble gable of a subordinate construction, without foundation and structural support. The chancel and sanctuary, the *ultima ratio* of any "church," is a darkened, suppressed interior area, perforated with passages and apertures for practical convenience, and stripped bare of all due distinctions of beauty and impressiveness. It is impossible to connect *this chef d'œuvre* of the firm with the spirit and inspiration of the ancient cathedral builders. We have reserved

St. James' costly and graceful church, again on Madison avenue, for the last example, since Mr. Robertson alone is responsible for it, and it is his only attempt in any distinct style, so far as we have seen; and his free and easy liberties with Gothic ideals and models establishes beyond dispute his grand indifference to "schools," "styles," and "traditions."

The plan these gentlemen presented for "The cathedral of St. John the Divine," is avowedly a plagiarism of the Middle-Age cathedral of Gerona, in Spain, only the true Gerona is a glorious illustration of glowing, fervent Spanish Gothic, while the pseudo "Gerona" for New York, stripped of its Gothic, in style, proportions, and details, is a nondescript, of Florentine, Norman eclecticism, with the sharp pinnacles and spires of Gothic suggestion. The Gerona for New York repeats the fundamental objection, structurally and æsthetically, of its original, which was an attempt to secure an unprecedented breadth of area at the intersection of nave and transepts. And this was achieved by the wasteful and costly expedient of four great spires at the intersection angles of nave and transepts, in place of the conventional piers, acting as buttresses to support the enormous strain and spread of the inordinate breadth and weight of roof.

The example happily is unique in Gothic art, and would have slumbered undisturbed and unknown save to architectural students, had not the quest of this enterprising firm discovered it. There is neither beauty nor architectural significance in that group of four equal spires, uplifted to a great height, at an enormous cost, and in defiance and violation of all symbolic precedent, while serving only as the ultimates of so many cyclopean buttresses. The meaning of a single vast, dominant tower-spire above the intersection, and of a central, with its two facade spires, are known and understood by all well-schooled cathedral students. But this monstrous anomaly remains alone, symbolically inexplicable.

Besides this, there is the long, trailing, fatiguing nave, without use or office in the Anglican Church and cathedral of to-day, wherein the vernacular liturgy and the living sermon demand a close neighborhood for congregation, preacher, and the divine offices. Then the plans abound in depressing incongruities. The sanctuary becomes a mere appendage to a wayside function. Flights of steps descend from the transept and choir into the nave. There is the vast roof with Gothic vaultings, while the walls are cut with long Norman windows. The exterior lines are bare, thin, mechanical.

Messrs. Heins and La Farge, so far as we know, is a firm improvised for this occasion. Mr. La Farge is a Romanist, not an architect, but a decorator. As a Romanist, it is impossible that he should comprehend the requirements of an Anglo-American cathedral. Since so far as he is an intelligent and honest Romanist, his liturgic and æsthetic conclusions cannot conceivably accept or even understand the exactions of the present competition. Mr. Heins is plainly enough, a man of learning and books, but he is not an Anglican architect, nor can he be a purist in any school of ecclesiastical constructions. *For this is a double construction.* Exteriorly, it is a passible illustration of Florentine, or Norman Gothic, with the arch universally suppressed or ignored—quite symmetrical and exemplary in its way—with its conventional long-drawn aisle, however, and here we might let it drop, were it not for the astonishing disclosures of the interior perspectives, which constitute a second and different church, snugly reposing within the protective embrace of the exterior church. And this second is Byzantine, pure and simple, or even Oriental, in its perfect sequence and succession of domed ceilings and barrel vaultings throughout. The exterior seems to be for Mr. Heins, the architect. The interior is for Mr. La Farge, the decorator. Herein-under, as in the Florentine and Italian churches generally, are those surfaces for frescoes, and all manner of pictorial embellishments, in which the soul of Mr. La Farge chiefly glories, and where "millions" and decades may be swallowed up in the color jars of artist and artisan. The prolific projector of cartoons probably mused thus within himself, while planning with Mr. Heins: "I care not who designs and builds the cathedral of St. John the Divine, so long as I become the decorator of its domes and vaultings." The spires, which rise from towers of the western front, dwindle to the proportions of mere minarets or pinnacles, hopelessly enfeebling the *ensemble.*

MAGAZINES AND REVIEWS.

The Magazine of Art for May opens with a sterling example of Sir J. F. Millais' masterful art in composition, for the frontispiece, "Jephthah's Daughter," the theologic, as well as æsthetic interpretation of which lies among the apparently insoluble sphynxes of oriental literature. The great artist tells his story, however, without faltering, and it is surely sorrowful enough. J. Murry Templeton contributes a well-illustrated article on Benjamin Constant, giving him, however, a higher rank in contemporary art than our own knowledge of his productions justifies; certainly falling below the fertility and poetic invention of the American, Bridgeman, in his delineation of Mooresque and oriental subjects, and distinguished chiefly by his feverish and exaggerated schemes of color, especially in flesh painting. "The Crucifixion in Celtic Art," by J. Romilly Allen, has a double interest, for the Churchman and the antiquarian, and is treated with faithful intelligence. "The Modern Schools of Painting and Sculpture, as illustrated by the *Grand Prix* at the Paris Exhibition, Great Britain, and the United States," by Claude Phillips, while grateful enough to our sensibilities, seems hardly justified by the illustrations given. Assuredly we have better art to offer, and a richer demonstration of our claims to recognition in European expositions; besides J. G. Melchers seems rather an exotic growth, and should be almost credited to Belgian, than American development. An entertaining number.

The Portfolio, New York, (Macmillan & Co., agents), for its frontispiece etching gives a reproduction of "the Shepherds of Bethlehem," by Lerolle, etched by H. Manesse, treated broadly in a realistic way. The editor continues his studies on "The Present State of the Fine Arts in France," IV., giving a large approbation to the leading expositors of the realistic cult, such as Monet, Pissaro, Degas, Renoir, and Sisley, than a sober second thought can approve. It is at least symptomatic of the insidious and inexplicable foothold this revolutionary and chaotic spirit has gained among the English leaders of æsthetic conclusions. There is a charming paper on "Chatsworth and the Derwent," by John Leyland, followed by a delightful and instructive study on "The Masters of Wood-Engraving," by W. J. Linton, who brings to the front, amongst other ancient writers, Jost Amman, and Albert Durer who is admirably exemplified. The second page plate gives a pair of "Chatsworth" sketches, and a beautifully composed group of "Madame Vigee-Le-Brun, and Child," by herself, etched by Alfred Dawson.

The Atlantic Monthly, with a brilliant resiliency, springs back into the very forefront of its most admirable achievements, in the current number, after rather a depressing interval of unwonted heaviness. For the brace of verse-numbers, alas, not much of a kindly quality may be said. "The Last Bow-Strings," while felicitous and grandly vitalized in passages, is a gruesome subject, and clashes dismally with this spring time. The horrible, with the painfully tragic, belong to an earlier and semi-barbaric chapter of literary art. "The Ideal," is faint, spectral, and profitless; diluted to the verge of inanition. For the substance of the number, itself, it is difficult to write in moderated approval. It is alive throughout, and with the fine vitalities which demand sympathetic and instant recognition. "The Brazen Android," notwithstanding its turbulent, melodramatic diction, reaches a powerful and climacteric conclusion, intensely dramatic from first to last. In Richard Henry Dana's delightful "Voyage on the Grand Canal of China," we gratefully recognize the heredity of art, which long ago gladdened our youth with the irresistible glamour of a certain "Two Years before the Mast." There is an incidental sketch of a Chinese gentleman worthy the pencil of a Reinhardt, or the pen of a Thackeray. As for "A Native of Winby," by Sarah Orne Jewett, one cannot praise too heartily the exquisitely clear and luminous descriptions and characterizations throughout, abounding in masterly touches and a more than poetic insight into New England life and its lyrical episodes. In the presence of such consummate art, Stephenson and Kipling appear like clumsy apprentices daubing with rustic hands. There is, withal, a temperamental refinement of treatment and a reticent use of color rarely found among story-tellers. Other principal papers are "Goethe's Key to Faust," "Mrs. Kemble's Letters," and "The Ethics of House Keeping." "The Contributors' Club" seems more cunningly spiced than ever. In the episode, "An Unknown Scholar" the writer encounters for the first time since his pinafore days, the well-drawn effigy of old "Master" Johnson, the "Josephus Johnson, Preceptor" of the narrative, who figured greatly in Chatham, N. Y., before the "Log Cabin and Hard Cider" campaign, with his reddish-brown wig, brass spectacles, and gray ferret eyes, endowed with a professional neatness of touch with rattan and ferule that titivates the memories of "district school" days even in this afternoon of our days; whose ominous prelude over the offending youngster—"pleased with a rattle! tickled with a straw!"—and *then*, condign castigation, "a word and a blow," or a shower of blows, became a parable through all the adjacent "deestricts." This is unquestionably "Master Johnson's" first appearance in literature, and it is tardy justice to a thoroughly picturesque and memorable personality.

ORDINATION ADDRESSES AND COUNSELS TO CLERGY. By J. B. Lightfoot, D. D., LL. D. London: Macmillan & Co.; Chicago: A. C. McClurg & Co.

These addresses are of a strong and solid character. They are probably even more effective in book form than as originally delivered. With no flowers of rhetoric and little of direct appeal to the emotions, their simple sincerity and earnestness which at the same time clothe much profound thought and keen insight into the responsibilities, the temptations and the dangers of the priestly life, make them worthy of repeated perusal and meditation. Their unadorned directness and profound sympathy reveal characteristics such as might scarcely have been looked for in the great scholar and theologian. The first nine are ordination addresses, to which are added, under the head of "Counsels to Clergy," six delivered at Auckland, and eight at Cuddesdon. Since Bishop Wilberforce's ordination addresses, we can call to mind no book of the kind more worthy to be read, studied and pondered upon than the present volume.

EARLY EDUCATIONAL AFFAIRS IN NEW CASTLE, DEL., and History of Immanuel Church. By Thomas Holcomb. Wilmington, Del.: Delaware Printing Co.

Monographs of this kind, in which the records of the past are rescued from oblivion, often have a value far beyond the locality with which they are concerned. The present volume is no exception. Besides the notices of individuals and families, which have an interest for many now widely scattered from the seat of their progenitors, the narratives, letters, and even epitaphs throw some curious side lights on the manners and customs of old colonial days along the Delaware. Besides these incidental points, the book is an interesting contribution to the early history of religion in that region.

JUGGERNAUT: A VEILED RECORD. By Geo. Cary Eggleston and Dolores Marbourg. New York: Fords, Howard & Hulbert; Chicago: A. C. McClurg & Co. Cloth, decorated. Price, $1.25.

A strongly written story of a peril only too frightfully present in American life today. The absorbing desire for wealth and political success to which everything worth having is sacrificed, even the love and honor of the wife who is devotedly attached to him, is graphically told, and presents a picture of life in Washington which, it is to be feared, as the title intimates, is "an ower true tale."

HOW TO GET MUSCULAR. Five Addresses on Higher Athletics. By Charles Wadsworth, Jr. New York: Anson D. F. Randolph & Company; Chicago: A. C. McClurg & Company. Price, 85 cents.

This is not a manual of physical training; it is an interesting application of some principles of athletics to the development of the spiritual life.

MENTION has been made in our columns of the admirable List of Books for Sunday school and parish libraries, furnished by the Church Library Association; a further examination of the List only deepens the favorable impression of the first view. The Association, consisting of about forty ladies and gentlemen of Cambridge, Mass., all communicants of the Church, does a voluntary and gratuitous service, independent of all interests or influences of publishers, and this it has continued to do for twelve years. No book goes on the List that is not read by a special committee and voted for by three-fourths of all the society. It will be seen that the List, as now issued, represents an immense amount of work, and work that seems to have been well done. The scope of reading is wide, but none too wide for the use proposed. Of course it is impossible that every good book should find a place. The List would be valuable in forming family libraries, as well as for school and parish. No charge is made for it, but applicants are invited to enclose, say ten cents, for expenses. Address, Secretary of The Church Library Association, Cambridge, Mass.

The rector of Grace church, San Francisco, the Rev. R. C. Foute, has published a brief and effective instruction on Confirmation, in the form of a small four page tract. It is just the thing to distribute "broadcast" in a parish before forming a Confirmation class. Price per dozen, 25 cents. Seven dozen for $1.00.

THE addresses delivered during the past twenty years to the graduating classes of St. Agnes' School, Albany, by Bishop Doane, will shortly be published in book form by Thomas Whittaker.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

THE HOUSEHOLD.

SAD TIDINGS.

BY F. M.

Softly the night-wind sighs
Through hollow pines afar,
Darkness broods o'er the skies
Nor beams a single star.

Calmly the forest bends
Beneath the flowing breeze,
The woodland spirit sends
A dirge through moaning trees.

The gale which sweeps the sea,
Bears tidings o'er the hill,
Of one long dear to me
Whose tender voice is still.

Bent like the willow's bough,
Crushed down with mighty grief,
This heart in holy vow
Seeks by the Cross relief,

Leans on the Saviour's arm
Where man may sweetly rest,
Safe from all earthly harm
Like lamb on Jesu's breast.

(Copyright 1891).

VIRGINIA DARE.

A ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

CHAPTER XV.—CONTINUED.

Powhaten had condemned all the whites to die because he was afraid they might tell the secrets of his people to the white tribe who had now settled near his own lands. If they knew all, they would be dangerous enemies. So Nantiquas had sent word to Iosco not to let any of the whites attempt to go to Jamestown, for there were spies watching for them all the way, with orders to capture them. A reward was offered for every white scalp from Croatoan or Ritanoe, or wherever the seven whites had escaped to.

The old places were slowly coming nearer and nearer, and the great throb of happiness that leaps into one's heart, as he is coming home, filled Virginia's heart with thankfulness and love.

"O, Iosco, I am so glad I did not go right to my own people, I would never have seen Croatoan again. I am sure there is not another place in the whole world so beautiful. I love it, every spot of its ground. Are you glad we are all to be together again for awhile?"

"Iosco is glad, oh, yes, very glad. Did Owaissa's father come in the big canoes? What tidings brings the white man of her people?" he asked very earnestly.

Virginia was standing in the end of the skiff, that she might catch the first glimpse of the dear familiar place. She put her hand on Iosco's shoulder to steady herself, and looking sadly down into his dark eyes, she said: "O Iosco, do you know I have almost forgotten my people's language: many things the white man says to me I cannot understand. But this I do know, he says my grandfather and my father came with the big canoes to find us, long, long ago, and they found only the empty place at Roanoke and the word 'Croatoan,' but when they would find Croatoan, the storm caught up their canoes and carried them away. Even now, this Chief Newport is speaking for us, and will be glad when he knows what you have done, and will give you many things."

"Will the pale face take Owaissa to her people soon?" Iosco asked.

"Whenever you send some one with us. We could not go alone; but do not let us hurry. Let us see you back at the old place, and this white face can teach your people and all of us about the Great Spirit, the dear Jesus. Mistress Wilkins said this land needed such as he is to hallow it—a priest." Virginia said the last word reverently.

"The pale face is good. The light of the Great Spirit is in his eyes. He shall stay as long as he will, and teach the people as Manteo would have wished; and surely Owaissa will never hurry from the people who love her," Iosco replied.

"Do you know, Iosco," she said, with a wistful look, "do you know I almost dread going to my people now. If I have forgotten even their language which I once knew so well, how much less shall I know their ways and lives, which I have never learned; they will not understand me and my ways, they will laugh at me. Your people are really my people, for I know and love them."

As Iosco sprang from the little boat, upon his own land, he thought he had never felt so happy before; and when he turned and helped the Englishman on the shore, giving him a welcome after the manner of his people, Virginia wondered if the coming back had brought such joy into his face, she had not seen the pain that the leaving of it must have caused.

The priest bared his head and raising his hand, blessed the land and the people; then the little company moved up the hill. There were the great fields of tobacco with their long leaves shining in the sunlight; and there were the fields of corn where the women must have lately been working, but now there was not a sign of woman or child. Virginia was anxious to see the people, and she hurried on before the others and ran swiftly over the grass which was dotted with daisies. She soon reached the council house, which was like a great arbor, and hearing voices, she stopped and looked in.

It was indeed a wierd, almost unearthly sight that met her gaze. In the centre, a great fire burned; around it on the ground a circle was formed of grains of corn; outside of this a larger circle formed of meal. Six men, painted red and black, with white circles painted about their eyes, followed; another, painted like themselves, only a little more gaudily, wore on his head a sort of crescent made of weasel skins stuffed with dried moss, the tails tied together at the top with a knot of bright feathers, while the skins fell about his face and neck; a great green snake was coiled around his throat, the tail flapping about on his back. The creature, who was in fact the chief medicine man, was a frightful object, as he danced before the fire uttering unearthly yells. The people had assembled in the arbor, bringing with them offerings of every imaginable description, for sacrifice.

The purpose of this worship was to entreat the Great Spirit to send Iosco back; they did not know how to offer the Christian Sacrifice, yet they felt that their prayers must be accompanied by some proof of their earnestness; so they used the old form of heathen worship, the only thing they had known till Manteo went to England and came back a Christian; but even then there had been no one to teach them its blessed worship. From Manteo and Mrs. Dare they had only gained a glimmering of its first principles, which they, poor heathen people as they were, had eagerly grasped. The people inside were so intent on their worship that they did not notice Virginia, as she stood in the vine-covered doorway, or the others who soon joined her.

To Martin Atherton, the English priest, as he gazed in at the wild, wierd scene, it seemed like the very entrance of hell, and that hideous figure, the chief medicine man, looked not unlike the evil one himself, as he danced and yelled, followed closely by the others. Then all the people sent forth a groan, and the chief medicine man threw many of the offerings the people had brought, into the fire, which caused a great crackling and spluttering. The groans of the people rose dolefully, and the wild yell of the medicine man completed the frightful scene.

When Iosco passed from the little group outside and stood in the firelight before his people, they thought he had come out of the fire, and waited one moment to see if he would vanish into it again. As he did not, they pressed their hands to their hearts and yelled for joy, till the very rocks seemed to tremble.

At a sign from Iosco his people were silent, He spoke to them of his father, and of his Christian faith; of the whites, and how Powhaten had killed most of them; of the canoes now in the river; of how he had heard they had wanted him and he had come. Now did they wish him to remain? With a great cry they called him their chief, while the medicine men strewed corn before him, as a sign that all should be his; and poor old Adwah, the squaw who had nursed him, ran to the fire and would have thrown herself in as a thank-offering had not Iosco caught her and pointed to Virginia who still stood in the doorway She. ran to her and held the head of soft, wavy hair to her breast as tenderly as any mother would have done.

Martin Atherton looked on in amazement, as the squaws gathered about Virginia, and showed how tenderly they loved her. He could see that she loved them, and for each she seemed to have a few kind words. The children seemed to rain down, more than a dozen having gathered around her in a minute. As he watched her caress them lovingly, and saw her pick up one brown little boy, who was scarcely more than a papoose, and hold him close to her heart, he wondered if she could ever be happy in a conventional English life, and what the drawing-room would say and think of this forest maiden.

(To be continued.)

MORE REMINISCENCES.

BY THE REV. BEVERLY R. BETTS.

Will you allow another sexagenarian to send you a few notes upon Mr. Ackerman's excellent paper? It is true that some well-meaning, but not very judicious persons, did spread a rumor that Bishop's Ives' mind was weakened; but I have good reasons for believing that it was unfounded. Dr. Hale of Geneva College, and I, saw a great deal of the Bishop in Rome in the winter after his "submission," and we were both satisfied that he was in full possession of his mental powers. There was for many years a great intimacy between my own family and the families with which the Bishop was allied—the Berrians, the Hobarts, and the Verplancks. My father was the intimate friend, the counsel, and the executor of the late Samuel Verplanck, the Bishop's brother-in-law. I was in the constant habit of meeting the Bishop at my father's office during the latter years of his life; and my late honored father and myself considered the Bishop not only an intelligent man, but also a shrewd and careful man of business. New Yorkers have always had a kindly feeling for Bishop Ives, because he stood up manfully for their own bishop in the days of his persecution. Bishop Onderdonk was a martyr. His people did him justice, but not in his lifetime. I should like to mention one little thing, which shows his high Christian character. From the time when I was nineteen or twenty, I was in the habit of paying him one or two visits every year. My last visit was only a few days before his death, and shortly after Henry Anthon, his most violent opponent, had been taken out of this turbulent world. Henry Anthon, by the way, was in private life, one of the mildest and most amiable of men, but when the *odium theologicum* came upon him, he was about as tractable as a tiger. His brother Charles did not fancy his ideas. He once said to my father: "I don't believe in Henry; I'm a High Churchman"—which showed that the theology of the worthy professor was as good as his Greek. At my last visit to the Bishop, however, some one, with a marvellous want of tact, alluded to Henry Anthon. The Bishop was undisturbed, and spoke calmly of Anthon's good qualities, which were many. If he had been the Bishop's dearest friend, the Bishop could not have spoken more kindly and charitably than he spoke of the man whose persecutions were at that moment drawing the Bishop to his grave. This wonderful illustration of the Bishop's lofty Christian character has never been made public.

The priest's popping into the pulpit through a door in the wall, was funny enough. Of a dark afternoon, the sexton usually came in first with six lighted candles, which he gravely set on the two sides of the pulpit. It was always usual to light the churches with candles. When gas was first brought into them, old-fashioned people were horrified. They thought it irreverent and "shoppy."

When I was a little fellow, I used to hope every Sunday that the choir would finish the hymn before Dr. Hawks could get into his gown; but it never did. Candles (even on the altar) are no innovation in New York, but a tradition which has probably come down from the days of Queen Anne. We always knew very well that we ought to have altar lights, though we did not very often have them. I remember them, however, in St. Clement's in 1848, and I have myself used them since 1854. I do not remember altar lights at all in Dr. Muhlenberg's church. His Latin hymns and litanies, however, in his chapel at College Point, in 1840, astonished people a little. About the same time, Dr. Hawks put his boys in surplices. I do not think they were choristers, but their duty was to read the Lessons in his chapel at Flushing.

As to bowing in the Creed, Mr. Ackerman's recollections are wholly different from mine. It may be that the churches which he mentioned were in-

fected with the poison which that wretched creature Kewley (a papist in disguise, it was said, who afterwards went to his own home) brought to St. George's about 1816; but Trinity, St. Paul's, St. John's, St. Thomas', and St. Ann's, Brooklyn, (notwithstanding its evangelical rector), were different. Nearly sixty years ago I learned the Lord's Prayer on my knees (there was some reverence in those days), and was taught to bow in the Creed, like everybody else—at least in those churches which I have named. The custom can be traced to 1750, and I don't know how much longer. I learned it from my father and mother, who were taught it by their parents.

As to Sunday schools, I know nothing about them. I was never inside of one until I was four and twenty. I have an idea that they were looked upon as wholly plebeian, and not to be tolerated by people who knew enough to teach their own children.

Let me end by commending to the clergy Mr. Ackerman's profoundly wise and thoughtful suggestion, that even intelligent and learned laymen may sometimes require elementary instruction.

Jamaica, N. Y.

THE VACATION CLUB.

BY ADA J. TODD, PH. D.

XV.—HOW THINGS ARE MADE.

These being brought, she said, "I will cut off a piece of the candle and put it lighted into the bottle. It is soon extinguished because all the O in the bottle is used up. Now I will put in some of the lime-water or calcium hydrate. If there is CO2 present, the liquid will be turned white, see! The change is CO2 plus Ca(OH)2 equal Ca CO3 plus H2OCaCO3, is what, Fred?"

"A salt, I suppose, calcium something."

"Carbonate," suggested Will.

"Yes, and being the same as marble or limestone or chalk, it is not soluble in water, so we see the water turned white. This meets your case, Fred. CaCO3 is a common mineral and it is tested by making it give up its CO2 under the action of some acid."

"Why do people drink lime-water," asked Grace.

"It is an alkali and we found an alkali is the opposite of what?"

"An acid," answered Jo.

"And will neutralize it, so limewater is taken to nullify the acids in the stomach. Another similar action is that of ammonia which will restore the color when an acid has made a red spot on the clothing, Grace."

"This helps me some," said John," it applies to medicine."

"Certainly, you are interested in hygiene as well as Grace, and oxidation is very important, for breathing is nothing more nor less than combustion."

"Why, Miss Lacey?" exclaimed Jo.

"The tissues are hydrocarbous, you supply O in the air you breathe in and you breathe out the products H2O and CO2. Just breathe into some limewater and see."

"It turns white," said John, "and we see the water vapor on cold days, when it condenses, but I never knew before that we were carrying our stoves around with us, fuel and all."

"That is what keeps us warm," said Miss Lacey, "gives us what we call animal heat and vital energy, which latter is also produced by chemism."

"I'd like to know, Miss Lacey," said Jo, who had been busily watching the candle for some minutes, "I'd like to know why candles and lamps have wicks and gas does not."

"We have so much on chemistry, the subject in hand, Joe, that I shall have to postpone this, or refer you to the subject of capillary attraction in some text-book on physics. Just now I want you to tell me how artificial light differs from natural light in its effects."

After some guesses, she said: "You ought to know, Will. Do you try to take photographs by lamp-light?"

"Why, of course not. You mean the natural light has chemical power."

"Yes, it causes chemical changes in plants and animals, and is an important source of health. On chemical paper the rays reflected from the object cause chemical changes which we can preserve and develop into a picture—a valuable art Only burning magnesium will produce a similar effect. I think, Will, this would be a good time to show your pictures."

"They don't come out very well."

"Never mind, we'll see them as they are. I printed some yesterday that I took in the glen, and I'll fetch those."

When they had come back, and Miss Lacey's pictures had been admired, as was natural, for there were many beautiful scenes in the glen and at the sea-shore which the sun-pictures faithfully re-produced—excepting color, Will was reluctant to produce his; but Miss Lacey said wise people learn as much by failure as by success, and they were learners. So Will was induced to contribute his, while Miss Lacey gave a brief explanation of the way the sun takes pictures and people make them plain.

"We will notice how people see. You have a small camera in your eye, or the camera is an eye, which would be more correct, as the eye was made first. When we see anything light rays are reflected from it into our eyes, and probably make a chemical change in the retina—more for you, John—which produces a corresponding effect in the brain."

"What is the retina?" asked Jo.

"A network of nerves at the back of the eye. When we take a picture, the reflected rays make a chemical change on prepared paper, and we have to develop this or make it plain before we can see it. When we take out the film or prepared paper from the Kodak after the impression has been made, we have to do it in the dark or in light that is non-chemical. This got a little light when you took it out, Will. You see this light streak? That is what is called light struck—just a flash will do it."

"I remember," said Will, "I was taking them out when mother called me, and I thought she was going to New York and couldn't wait, so I opened the door, just a crack, and I s'pose that did it."

"Several were injured in the same way. After they are cut off, the image is invisible or latent, and has to be brought out or 'developed' by chemicals which blacken that part of the film on which the light has acted. It is then called a 'negative,' because the lights are opaque and the shadows transparent, just the reverse of the 'positive' or perfected picture. The negative is laid on sensitive paper and the sun shining through the transparent places changes the paper under and makes the 'positive.' There is danger in developing that the process may go too far or not far enough. In this case, Will, you let it go too far, and the detail is lost, and here I think it is dim because you stopped it too soon, although that is not so likely to happen."

"How can you tell?" asked Grace.

"You can look through the film, and after a while experience will teach you just how it should look. That is why mine are better than Will's; I have had more experience. At first I spoiled a good many. When it is developed," she went on, "it must be 'fixed,' that is, all the silver salts on which the sun has not acted must be dissolved out, leaving those parts clear. If you see any milky spots, Will, or white blotches, you may be sure some are left. After this point, as the light cannot act upon it further, the work can be done in bright light. It has to be washed a great many times, and skillful artists are known by the way they 'tone' it and 'touch it up.' When the negative is finished it looks like this," and she passed some about to the various members of the club.

"How queer," said Bess, "everything is upside down."

"It comes out all right in the print," said Will.

"When we print," said Miss Lacey, "we put sensitized paper in this frame—feno-prussiate paper is easy and makes the blue prints, a silver salt is used for the black. If you'll get your orange lamp, Will, I'll put in some blue prints for the sunshine tomorrow, if we have any."

First, Miss Lacey took a mask of white paper to make a white margin about the picture, and the negative was gummed on this, then she put a sheet of glass on the frame and laid the negative in, so that it became between the glass and mask. The orange lamp made a weird light and they all crowded around to see the olive green paper taken from its box in strips and laid on the mask. There could be four printed at a time, and Miss Lacey promised as she laid it away in the dark, that the process should be repeated until each one had a "print" as a souvenir of the glen and their picnics.

"To-morrow, when I print them, I shall lift up one side of the hinged cover occasionally to look at them, for there is as much danger of spoiling them by too much or too little exposure, as there is in developing. When they have turned bronze a little, I shall take them out, soak and wash them thoroughly, and dry them between blotters. This one is too light because it was not exposed long enough, and this, too dark for the opposite reason. But they are good, Will, for a first attempt, and the next ones will be much better."

"Thank you, Miss Lacey, I was almost discouraged."

"I don't think you've touched my specialty," said Bess, as there was a pause.

"Why, C O 2 affects you quite as much as any one."

"I don't see how."

"What do plants eat?"

"Why, they take up water and mineral matter by their roots."

"Yes, but the main part of wood is carbon, you know, the charcoal that was left when I heated it this afternoon, and that isn't taken up by the roots."

"That's so, and I don't see how it does get it."

"The plant breathes in C O 2, just as you do O, only its lungs are its leaves, and the chemism of the sun decomposes this, and the plant lays up the C in its tissues, forms wood we say, and lets the O go free. Thus the vegetable and animal kingdoms mutually aid each other, and it is a purification to the atmosphere to have trees growing in cities. Parks are well called the lungs of cities."

"Then the wood we burn was once carbonicdi-oxide," said Frank.

"Yes, and the coal, too, for that was once wood. In the carboniferous age, as we call the period of great vegetation, the air was warm, moist, and heavily charged with C O 2, and that is why the giant palms and ferns grew so luxuriantly. Falling, and being covered with debris, they were pressed together into the coal measures that we use to-day, and at the same time the earth was made ready for animals. But it is ten o'clock, and Mr. Harrison is growing uneasy. Early hours in the country, children!"

(To be continued.)

THE SOUTH AFRICAN CHURCH.

BY THE REV. DUNCAN CONVERS

VI.

It is hard to keep to this text and avoid discussing our own "burning questions" while professing to talk of the South African Church. How easy to censure the course of the majority of the South Carolina diocesan convention while telling of races in South Africa; or to mingle in the "Lux Mundi" controversy while ostensibly you are censuring Dr. Colenso's teaching on the Bible; or plead for a court of appeal when dwelling on the various trials there. I meant not to be drawn into any such "mystical interpretation" of the facts of South Africa; and hoped I had succeeded. Alas for my hopes! Read this:

> Permit me to thank you for calling attention to the loss of property which followed the change of name from "Church of England" to "Church in the Province of South Africa," and to hope that will be a warning to some of our number who wish to change the name of our own beloved Church lest they have their own way and we too lose our property.
>
> PROTESTANT.

All this *apropos* of the mode in which the Colensoites in Natal got their income.

It is, I fear, beyond the genius of the whole army of letter carriers to deliver to the writer of the above a private reply, if directed according to the only address I have, *i. e.*, "Protestant, Chicago, Ill." Perhaps there are others who with the writer have the same fear of money loss to follow any such "change of name" as was proposed not long ago. Perhaps furthermore, others may have drawn the same argument from the letter in THE LIVING CHURCH. Therefore I will send an answer publicly as I wish not to give any such aid and comfort to "our friends, the enemy," although the well-known fact that many women change their names at marriage without necessarily losing their property ought to be enough to prevent one from thinking that loss of money must follow. No lawyer who has read either the English decisions in the South African cases or the American ones in like cases would argue as my correspondent does, for at least three good and sufficient reasons.

First. The English judges did not base their decisions on the mere altered title; but declared that the South African differed from the English establishment in doctrine, because the former rejected English civil courts as a doctrinal authority. "It goes without saying" that Churchmen laugh over the effort of these honorable judges to set themselves up as an authority in doctrine beside the Council of Constantinople. A change of name alone is not parallel with the view even of the courts of England.

Second. The Supreme Court of the United States, when asserting that ecclesiastical matters are to be settled in ecclesiastical bodies, and their conclusions on doctrine, law, customs, etc., is to be binding on civil courts, expressly declares its dissent from "the English doctrine." Hence an English decision on this point is of no weight.

Third. From time to time our civil courts have been asked to pass upon cases involving "change of name." Perhaps, my dear sir or madame (as the case may be), you have a legal friend who will look up the matter for you, and so I will give references.

In 1844 the Methodists got heated over the slavery question, and their General Conference resolved that should their Southern brethren see fit so to do, they could organize a separate body. They saw fit so to do, and styled themselves "The Methodist Episcopal Church South." Could this new body with its new name, send preachers to use the meeting-house in Maysville, Ky., which had been deeded to the old body under the old title, especially when some of the Maysville people wished to stay in the old body with the old name, was the question the Supreme Court of Kentucky had to answer. They said "Yes," for the majority of the conference passed the resolutions under which the new name was taken, and the minority were bound (Gibson *vs.* Armstrong, 7 Ben Monroe 481). The right of this "Methodist Episcopal Church South" to property given to the old body with its old name was upheld also in Virginia (Brooks *vs.* Shacklett, etc., 13 Gratton 301); and in Tennessee, Reeves *vs.* Walker, 8 Baxter 277), and by the Supreme Court of the United States (Smith *vs.* Swornstedt, 16 Howard 288). "The Methodist Episcopal Church South" lost nothing because of its new name.

After 1856, there was a "United Presbyterian Church," where before there had been chaos. Just how many organizations there were, and how they had parted and sub-divided, and joined, and separated again, I can not say. For one, I got into a fog in trying to master the matter. The books

bristle with names, amongst which I got lost. There were "Associate Presbyterian Church," "Associate Reformed Church," "Associate Church," "Seceder Church," "Original Seceder Church," "Relief Church," "Cameronians," "Burghers," "Anti-Burghers," "New Lights," "Old Lights," and others too numerous to mention. One thing is clear, "the United Presbyterian Church" emerged, and property given to the older ones under their former names was turned over to the new one. Against this some protested, and organized apart. Both Iowa and Pennsylvania courts were invoked and asked to say that the "U. P." had no right, because *inter alia* of their new name. But everywhere the courts gave the property to the "U. P's." (McBride *vs.* Porter, 17 Iowa, 203, and McGinnis *vs.* Watson, 41 Pa. St., 9, and Ramsey's Appeal, 88 Pa. St., 60). The change of name worked no forfeiture of property.

Property left by will "to the Presbyterian Church, South, or the Presbyterian Church in the Confederate States," was given by the court of Tennessee to a body bearing neither name, but which showed that once it had borne the latter. (Freirson *vs.* Gen. Assembly, 7 Heissall, 683). What is now "the Reformed Church in the United States" was twenty-five years ago "the German Reformed," etc. What property did they lose by the change? In 1868 the New York legislature, asked by the Synod, passed an act changing a name from "the Reformed Protestant Dutch Church in America" to "the Reformed Church in America." I wonder who thinks those people are less "Protestant" now than they were before they threw the title overboard?

This list may not be exhaustive, but is quite long enough to show that the courts have had "change of name" before them; and have not withheld money on that account, even when it was effected with the heat of a politico-religious contest. One hopes that when we discard the minimizing, misleading, deceiving, ambiguous, negative term "Protestant," all will be glad to be free from it. No court will interfere if we act regularly. In fact, we get hold and use some property, given us before the Revolution, when our title was "the Church of England" which was not lost although the change to "Protestant Episcopal" was not made in due and proper form. I trust this may be enough to answer an anonymous letter.

LETTERS TO THE EDITOR.

THE MASSACHUSETTS CONVENTION.

To the Editor of The Living Church:

Long before you receive this you will have learned that ninety-two priests of the diocese of Massachusetts either do not believe in the Episcopal Church, or else they believe that a man is greater than the Church of God. The Rev. Phillips Brooks has said: "I do not believe that the threefold order of the ministry, or the Episcopate, is essential to the being of a Christian Church;" also, that there is no line in the Prayer Book which declares the theory of the Apostolic Succession. He has been elected to the Episcopate. It is hardly necessary for me to refer you to the preface to the ordinal and the ordination vows, which must be taken by all who are ordained to the priesthood and consecrated to the Episcopate. Let me ask you one or two questions. A layman (in the Episcopal Church), I think, may be pardoned for being a little confused at times. It may be owing to his not being sufficiently instructed in theological questions, or to his having a mind not elastic enough to solve the equation that the Catholic and Apostolic Church equals one Protestant Eclectic Church:

1. Is this equation correct, and do the words have the same meaning in the Nicene Creed?

2. Does the Episcopal Church believe that divine grace is conferred in Holy Orders when she invokes the Holy Ghost and then says: "Receive the Holy Ghost for the office and work of a priest (bishop) in the Church of God"?

3. If so, how is it possible for any man to be accepted by this Church and ordained priest, or consecrated bishop, who does not believe this?

I am not considering now the point of conscience of the man taking his vows, and I do not ask how any bishop can confirm such an election as the one in Massachusetts; for an answer to my second and third questions makes this unnecessary.

You see, you must help us laymen out a little, or I fear some may feel that they cannot continue their allegiance to what seems to be a city of confusion.

4. Is it not about time for the Church at large to over-haul some of our theological seminaries and see that at least the fundamental truths of the Catholic Faith are taught? or else they will not be recognized by the Church, and their graduates will be refused as candidates for Holy Orders. And is it not about time to be more careful about admitting to Holy Orders, ministers from the Protestant bodies, who like the Historic Episcopate, but who are entirely ignorant of the Catholic Faith, and bring all of their Protestant vagaries with them?

MASSACHUSETTS.

"LIBERALITY" IN DEALING WITH A TRUST.

To the Editor of The Living Church:

Accept from a humble priest of the Catholic Church in the United States of America most hearty thanks for your sober and weighty words respecting the recent election to the Episcopate in Massachusetts of one who, without contradiction, is declared to have said publicly, "I do not believe that . . . . the existence of the Episcopate is essential to the being of a Christian Church."

I hope that the several Standing Committees, before taking action in the matter, will earnestly endeavor to do God's will, and not be affected by the probable judgment of man. The popular clamor of our day is for liberal ideas, broad views, "free thinking." Should the majority of the Standing Committees, or of the bishops, or both, fail to approve of the Massachusetts election, a cry would go up from all parts of the country, in the secular newspapers, against the *narrowness* of the small body of Christians who claim to be *the Church*. Be it so; let us be content to be called "narrow" so long as we honestly strive to preserve in its integrity the Faith once for all delivered. The Founder of the Church has declared that "straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." And, in my judgment, the authorities of the Church will be wise if they will make strait the gate and narrow the way to the episcopal office. We cannot be liberal with what is not our own; we cannot make broad that which God Himself says shall be narrow. A priest who denies the necessity of the episcopal office to the existence of *a* Church (he might just as well have said *the* Church, for, in the Creed he declares his belief in *one* Church) would, I fancy, have been declared by any one of the undisputed General Councils, to be a heretic, and so ineligible to the episcopal office.

In the priesthood of almost forty years I cannot recall an action of any diocese that has filled me with such a sense of deep humiliation as this recent election. That *ninety-two* of my brethren in the ministry should be found in one diocese who were willing to unite in such a choice appals me. God help the Church if such elections are to be ratified!

ONE WILLING TO BE CALLED NARROW.

THE WAVE OF ENTHUSIASM.

To the Editor of The Living Church:

Busy as I am with my work for Sunday, I feel that I must stop long enough to express my thankfulness that one of our Church papers has the courage and attachment to principle sufficient to enter a protest against the action of our diocesan convention. I need not say that I was not one of those who hurried to congratulate a man against whom I had just voted, on principle. Those who did so, were doubtless actuated by the most honorable motives. I do not question that, but where are our Church principles, when High Churchmen can be carried away by personal admiration (in which I share) for a noble and exceptional character and intellect, to vote for one who sets at naught what we have been striving for year after year, and when others, though voting on principle, are seemingly caught by the wave of enthusiasm when the result is made known? I may be wrong in this last, but the whole thing puzzles and distresses me, and I simply want to thank THE LIVING CHURCH for its manly editorials.

MASSACHUSETTS.

LET US WAIT AND SEE.

To the Editor of the Living Church:

Apropos of your own comments on the Massachusetts election, and those of several correspondents, does it not remain that the Church is greater than the man? Were Dr. Brooks twice as great a man, the Church is yet beyond him. Let us wait and see whether, following his acceptance, he refuses to have hands laid upon his head that he may become a bishop; whether he will refuse to lay his hands upon another, in the act of consecrating a bishop in the Church of God; whether he will make deacons, and ordain priests, in other than the canonical way. Should he attempt other manner, we may have reason to infer that he is greater than the Church. So long as he does not adopt extraneous methods, the principle and fact of Apostolic Succession remain as vitalizing as now. The *onus probandi* rests upon him as to whether "the existence of the Episcopate is essential to the being of a Christian Church." Such a body is his own Church, at least, and the Episcopate is its "*esse*."

E. J. B.

Canandaigua.

PRINCIPLE, OR POPULARITY?

To the Editor of The Living Church:

I am profoundly interested in the question of the confirmation of Dr. Brooks' election. I am not a member of our Standing Committee, and so have no voice in the matter, but it has occurred to me to formulate some of the questions which ought to be considered.

The negative statements which Dr. Brooks has made, and have been already quoted in your columns, are certainly very disturbing. His position has been likened to that of Bishop Lightfoot in his "Christian Ministry," but I submit that a cautious scholar, desirous of not overstating the case for his own Church, can hardly be taken as a model by a fiery and positive preacher of negations.

Then again, as to Dr. Brooks' wonderful popularity, is it not true, that the fact that he deals in negations, to a considerable degree, helps to extend his popularity with mixed audiences? And might we not well ask such a question as this: Arius was a very talented man, a poet, a born orator, a leader of men; he was such a fine man, and so nearly orthodox, that his creed only differed from that of the Catholic Church by one *iota*. Why, then, did not the Church listen to the voice of the multitude, and make him a bishop? By what divine appointment has the press of this country, largely controlled by Romanists, a voice in Dr. Brooks' election? Romanists would be overjoyed at his confirmation, and would use it as a handle against us.

I suppose, however, that Dr. Brooks could easily formulate a positive statement upon Episcopacy that would quite coincide with the preface of the Ordinal, and show him to be not less sound on the matter than others who have been bishops and teachers in the Church. Can we expect him to be at variance with his Alexandrian mother, the Virginia Seminary? It is currently reported that students are there taught that "there is no Apostolic Succession, or if there is, it is a *bastard succession*."

But there is another point, and this of gravest importance. If Dr. Brooks' opinions cannot be tolerated in the Episcopate, why is he then allowed to be a priest and teacher of dogma in our Church? He would be no more eloquent in his negative teaching as bishop than as priest. What has been tolerated by his bishop may perhaps be tolerated in a bishop, if we are to be satisfied with every tradition of the past.

If Dr. Brooks is rejected, it will hurt our popularity; if he is confirmed, it will hurt our dogmatic efficiency. This seems to be the case in a nutshell.

G. MOTT WILLIAMS.

THE APOSTOLIC SUCCESSION A "THEORY."

To the Editor of The Living Church:

Churchmen who believe that for years the rector of Trinity has openly assailed most precious truths, are standing aghast at the possibility of his being the shepherd and overseer of souls in this diocese, and feel that the bishops of the Church in this country must, by their refusal to confirm this election, uphold the Faith in its entirety before the world. Are the bishops ready to consent to the consecration of one who denies Apostolic Succession, and calls it simply a "theory" which has prevailed in the body called "the Episcopal Church"? Let us hope the Faith of the Catholic Church may still be the guide of the bishops when the time comes for them to sign the papers. Can they, dare they, sign away our birthright?

NICEA.

Boston.

THE PRINCIPLE, NOT DR. BROOKS.

To the Editor of The Living Church:

Now is the time for the bishops of the Protestant Episcopal Church to exercise their authority, and tell us exactly what they believe respecting the necessity of Apostolic Succession to the existence of the Church. The Rev. Dr. Brooks has been elected to the Episcopate by the diocese of Massachusetts, but,

1. Dr. Brooks has said that he does not believe in Apostolic Succession, witness the statement: "There are those who hold that from the times of the Apostles down to our own Bishop Paddock of Massachusetts, bishop has been consecrated by bishop by direct touch of the hand upon the head; that so, from generation to generation, the commission to administer the Christian gospel has come down, and that now in this land it belongs to no one outside of that succession. . . . There is no line in the Prayer Book which declares any such theory. . . . I tell you, my friends, I never for a single day could consent to that." Sermon reported in Boston *Evening Transcript*, Nov. 1., 1886.

2. Dr. Brooks has not retracted this statement.

3. If the Apostolic Succession be a doctrine of the Church, the bishops cannot confirm his election.

4. If the bishops do confirm his election, they being the only authoritative voice of the Protestant Episcopal Church, the popular belief will be that this Church does not hold this doctrine as essential, and the priests who have been admitted to their sacred office under the impression that Apostolic Succession is a doctrine of the Church, who believe and constantly have taught this as an article of faith, are living under a deception, and will feel obliged to go elsewhere to find the one Apostolic Church which they confess in the Nicene symbol.

ERGO.

INVITING UNITARIANS TO COMMUNION.

To the Editor of The Living Church:

It would seem that at least one essential qualification for the office of a bishop, would be an obedience to the rubrics and canons of the Church, by the presbyter nominated to that office. Can it be pretended by Dr. Brook's supporters that he has been thus obedient, in the face of the fact, that on the occasion of the consecration of Trinity church, he sent a *personal* invitation to certain Unitarian preachers to remain at the celebration of the Holy Communion? I say nothing of the consistency of men who could join in a service which to them (if the English language has any meaning at all) must have been a horrible blasphemy, but rather call attention to the fact that it was not some humble penitent, or some ignorant believer who scarcely perhaps knew what he did believe, but men of intellect, men who at

least knew what they did not believe, men whose lives were devoted to teaching men to deny the Catholic Faith, who were invited to join in the highest act of worship, and in flat disobedience of a rubric Dr. Brooks had sworn to obey. It is one thing to tolerate an abuse, another and very different thing to place the stamp of approval on acts like the above, by electing the perpetrator to the highest office in the Church. And if this thing is done in the green tree, what will be done in the dry?

CHURCHMAN.

Boston, March 11, 1891.

BISHOP BROOKS.

To the Editor of The Living Church:

Will you allow me a word against your own opinion of Dr. Brooks? He has conspicuous faults. Every thing about a big man is apt to be big, his faults as well as his virtues. A little bend in his nose will seem a big crook, and a crooked nose on his face will accent it much more circumflexly than if it marked some nonpareil mediocrity. But his big faults have a big manhood to sustain and offset them, so that while they are more obvious than a little man's, they are less significant in his whole make-up. Such a defect as unbelief in Apostolic Succession is enough to cancel an ordinary Churchman—worse, to reduce him to a minus quantity and a surd. But there is more left to Brooks after the substraction than you will find in a whole diocese of common-sized, hum-drum orthodoxy. Succession without Apostolicity is almost as defective as Apostolicity without Succession.

Look then, for a moment, at the amount of Apostolicity in this man. He has preached, like a number of our bishops, in outside pulpits, but has never asked an outside preacher into the pulpit of Trinity. He has invariably snubbed McQuearyisms when they looked to his liberality for sympathy. While his faith may be less in the number of its articles than we desire, it is still faith, and very intense and real as far as it goes, and has no use for negations, particularly negations that strut around to air their smartness. If a strong partisan, he is yet fair-minded in his partisanship. When Bishop Grafton's election trembled in even balance, it was the weight of Dr. Brooks' influence that turned the scales. Except in the matter of Apostolic Succession, he has never uttered an unorthodox word. His sermons are positive, constructive, serious, vital—never critical, fault-finding, flippant.

His constant aim is to show the one-sidedness of a truth whose double horns were given it for combined use and grace, and not that either might be broken off by dilemmas, as if the only brow fair Truth could wear was that of a rhinoceros. And it is this positive synthetic quality in his preaching that makes it so strong and sane and beautiful. He thinks things together, and he thinks upward. He will have no divisions or sects—which are indeed signs of error and sin—in his thought. And the very love of reconciliation and unity, the peace-making principles, the Catholicity of intellectual purpose, which constitute his genius, cause his chief mistakes. He has, as the French say, the "vices of his virtues." Where he cannot unify in clear thought, he unifies by sentiment. He sees that it would take all sects together to make up a whole religion, so he throws them together in his great soul as in a box, and then rattles them with a child's delight in the music of their all-together-ness. He has not learned that the form of totality is the rarest form in the world—that as there can be but one total to all things in the world, so there can be but the one form for that totality, however often repeated, and this one total or Catholic form must by its very rarity be as exclusive of all others as it is inclusive of that sum of things which the others fail to contain. It is a certain totality of religious insight which makes the *one* Phillips Brooks in a world of preachers, whom Boston at least will never be got to think equally true, or equally good because they are equally preachers, or capable by any sort of standing one on another's shoulders in a preaching pyramid, of reaching the organic height and grandeur of their one much-excluding because much-including genius. Pile up a thousand of them, and because you cannot put one mind into another mind, you would be no nearer his mental stature than with the bottom one alone—say De Witt Talmage. Neither can you by heaping up sects make a Church.

Dr. Brooks does not see this because his thought is too subjective. He can see unity in ethical ideas where he cannot in institutions. Personality is his highest category, and herein he is right; but he has not learned the difference between personality and individuality—that it is the *institution in the individual that makes the person*; who is personal by his common humanity, which is common-ed for him by the family, the State, the Church—institutions that create his life, his instincts, his speech, his nurture, his ethics, his religion. Indeed, there is so much unconscious institution in Dr. Brooks, he is so nearly an institution all by himself, and so inclined in his modesty to rate other individuals by his own measure, that he cannot see any place for institutions outside of individuals except as their walking sticks or watch fobs.

But every individual is not as large, not as nearly an institute as Brooks. Because Brooks holds Boston in the hollow of his hand, he imagines that every other man is more than a city; because he bestrides Massachusetts, he imagines that every other man is more than a State; because he is the soul of a diocese, he imagines that every other man is a Catholic Church—forgetting the while that there can be but one Boston, one Massachusetts, and consequently one Bostonic Holy City, one Massachusettsian Commonwealth of Israel. His heresy is his humility, and his humility comes from his idealizing, his deifying the Person in every man.

As a preacher it has been his aim to cultivate this consciousness of Personality. He speaks out of it to others, who only need that it should be aroused for its inner voices to answer to his own. Morality is conduct that makes for Personality. Religion is faith in a Divine Person—the infinite worth of personality. Truth, the Truth that holds all other truths, is mind conscious of itself in them, self-consciousness or absolute Personality. So he has looked into his own spirit, sincerely and with singular depth of vision, and told what he saw there—the ideal and the might of its working under all infirmities, and its sure prophecy that seed should come to flower, and flower to fruit. And this message has made him the prophet of New England, which had been prepared for his prophecy by Emerson and other Transcendentalists, who gave it an egoistic and affected tinge which Brooks has cleansed away, leaving the simplicity of a Gospel of Life—the Ethics of the Son of Man.

Now, this is a great work; it is the greatest work that has been done by any preacher in America; it is as great a work on the inner side of religion as Newman's in St. Mary's was on the outer side; it is a work which only such a man as Brooks, *with the defects of his qualities*, could have accomplished. It has converted New England Transcendentalism to much, if not to all, of the Church; and what remains, other and more ecclesiastical forces will finish, when Brooks is gone—his work, his great work ended. What other living preacher, what living bishop, has done half as much? And has not this man, by his zeal, his labor, his enthusiasm of humanity, his eloquence, his positiveness and concreteness of thought, his Gospel of Personality, and his personality which has been in itself so attractive a gospel that the man's greatest power, after all, is in in his character, which scholars, merchants, statesmen, the people of all sects and of no sect, have by their homage welcomed the priestliest and the kingliest of New England, inly mitred long ago—has not this man won, in spite of certain risky liberalisms, a title to the Church's confidence? He will not betray it. The bishop will be different from the preacher. If the preacher speaks from the personal mind, the bishop will speak from and for the institution. He will be bishop of all parties, who cannot honorably act for one alone. He will be the impersonated Church and must hide the very traits that would be most prominent in the preacher who is preacher only. And Bishop Brooks will sit in a House where he will be alone in action that might be regarded eccentric; and the strong men about him and the stronger spirit of their order will smooth and round his eccentricities into the most harmless episcopal sphericity. He will go *up*, in the way of all other Broad Church bishops. Perhaps when he returns from his next trip to England he will have on knee breeches, an apron, and a half-cocked hat! Who can tell? He is now in the realm of transformations. Do, dear friends, let him proceed! Massachusetts has sent him forward and has a right to her choice. Call him not back to Unitarian festivals and Church congresses and debates in the House of Deputies. He has entered the Silent House whose voice is not heard without, and therefore makes no sensations. The people who have idolized him will say "he is a bishop now," and henceforth look up towards the Episcopate into which he vanished, and believe in Apostolic Succession because he succeeded. But alas! or heigh ho! the Phillips Brooks that has been, will be no more when Bishop Brooks appears—no more, no more! Hail and farewell!

ROBERT A. HOLLAND.

THE NICENE CREED ENDANGERED.

To the Editor of The Living Church:

There is one point connected with Dr. Brook's possible confirmation and consecration, which needs to be steadily kept in mind, almost to the exclusion of everything else, viz: that his elevation to the Episcopate will constructively undermine the authority of the Nicene Faith in this Church.

That eminent man said at Louisville, in words which burned themselves into the memory of many who heard them: "The minister is but the representative layman."

This phrase does not simply mean Congregationalism, it also means that the Christian ministry is not a "witnessing ministry" and that consequently the historical Church is not a "witnessing Church" in the sense in which all ages have believed her to be such.

If this Church be not a witnessing Church, then the Nicene Faith is no longer *de fide*. It does not stand upon the divine authority of the Church, but upon its essential credibility as any given man may think it credible. And thus the whole question of the Faith, even as respects the Incarnate, is thrown back upon the individual judgment.

Nothing could be more fatal to the security of faith among us, than such an issue. And we may be quite sure that our new Eusebians will press it to its utmost reach.

Let the bishops pause, therefore, before by consecrating Dr. Brooks they bring the truth of the witnessing Church and the Creed of Nicea into question in these evil days. THEO. N. RILEY.

Nashotah, May 16, 1891.

"SILLY BIGOTRY."

To the Editor of The Living Church:

THE LIVING CHURCH deserves, and I do not doubt, receives from very many persons, hearty thanks for the excellent work which it is doing in defence of the apostolic faith and order of the Catholic Church in the United States. I trust that I shall never be guilty of misrepresenting, deliberately or unintentionally, any Church paper, but I cannot help thinking that the representatives of the Church press located at the East, are misleading their readers by the way in which they are dealing with the issues now affecting (indirectly, perhaps, but none the less really and vitally) some of the fundamental principles of the Church's faith and order.

In the matter of bringing men, "not ordained to minister in the congregation in this Church," and consequently having no authority whatever to minister there, into our congregations, in order that they may preach their discordant gospels to our people, *The Churchman* takes the ground that it is "an open question," whether their preaching is prohibited by the canon which unquestionably prohibits their officiating in our congregations in other ways.

In the election of the Rev. Dr. Brooks to the Episcopate, an office which the Church believes to be not only apostolic in its divinely inspired institution, but also a continuance of the office of the Apostles, the same paper denounces it as a "mischievous report" that there is opposition to the confirmation of the election because the Bishop-elect has openly declared that he "does not believe Episcopacy to be of divine origin," and that this Church has nothing to give to the non-Episcopal denominations which they have not now, and has taken part in a public service, on Good Friday, on terms of ministerial fraternity, with a Unitarian minister, who denies the Deity and Incarnation of the God-Man who redeemed us. *The Churchman* declares this report "a mischievous rumor," and yet is obliged, in the same edition in which it does this, to advocate the enactment, at the earliest opportunity, of new legislation, which shall make such doings as the last-named action of the Bishop-elect of Massachusetts (to use his own words) "absolutely impossible" thereafter!

When one reads *The Standard of the Cross and The Church*, of Philadelphia, he can scarcely believe his eyes, on seeing some of its statements in connection with the Rev. Dr. Brooks. In an editorial article, which it is not unfair to call almost hysterical, it says that "the only accusation seriously made against him (Dr. Brooks) is that he does not hold that Episcopacy is essential to the being of the Church." "There is now a sort of fierce loyalty in the reception of the result by all sorts of Churchmen in Massachusetts." If raised to the Episcopate, Dr. Brooks will be "the representative of American Christianity." Dr. Brooks "*is an earnest minister of Church order*"—those last words italicize themselves here, although *The Standard* does not italicize them.

The following statement, however, seems to be really the gist of *The Standard's* article, in which a few italics will be mine: "The defeat of the choice would be *scandalous*. But there is no possibility of that. One cannot count a dozen bishops or dioceses to which the narrowness of hesitating to pass the papers of consent could be attributed; and the attempt to enumerate even so many *would call for apologies to most of those suspected of such silly bigotry*." Let our bishops, and especially the "dozen," take warning, and do you, Mr. Editor, continue to defend the Church's faith and order, through good report and evil report, against all attacks upon them of whatever sort. A PRIEST.

IT CONCERNS THE WHOLE CHURCH.

To the Editor of The Living Church:

I desire to thank you for your outspoken words with reference to the election of the Rev. Phillips Brooks. It is not a case simply for the diocese of Massachusetts; it concerns the whole Church. And it is to be hoped that the Church will speak her mind bravely and fearlessly, and refuse to confirm the election. Doubtless the Church of the Living God (even in Massachusetts) will survive his rejection. For, however great he may be as a man and as a preacher, the divine and apostolic order of the Episcopate is more essential to the existence of the Church than is Phillips Brooks.

JOHN A. HARRIS.

Oxford, Miss.

A DANGEROUS PITFALL.

To the Editor of The Living Church:

Time and opportunity have arrived when the bishops of the Protestant Episcopal Church, may and must either plainly affirm their belief that this Church is a true branch of the one Catholic and Apostolic Church, or else admit that it is one of the miscellaneous sects which have striven and are striving to rend the body into jarring fragments. If they refuse to confirm the election of Dr. Brooks to the Episcopate, they will do the first of these; if they consent to the election they will agree to the latter. If

they withhold their assent with any show of unanimity, they will strengthen the hands and encourage the hearts of loyal Churchmen throughout the world. If they fail to rise to the occasion and admit Dr. Brooks to the bench, they will give a shock to the Church which will last for years. Sound Churchmen do not insist that advanced men shall be chosen to the Episcopate, but they do protest against the elevation of men who deny the Apostolic Succession, declare that they have no faith in a threefold ministry, and degrade their orders by attempting to drag the Church down to the level of a sect. J. B. C.

Arkansas, May 15, 1891.

WAS ARIUS A "SAINT."

To the Editor of The Living Church:

When the Rev. Dr. Brooks eulogized the great Unitarian teacher, James Freeman Clarke, as "God's true saint, and one of our best and noblest Christians," did he consider himself wiser than those bishops who assembled in the year 325, and passed the sentence of condemnation upon Arius, that notorious teacher of Unitarianism? Another question: If Dr. Brooks is an honest man, how can he accept the office of bishop, when he publicly declares that he does not believe what the Church teaches in regard to Episcopacy?

J. I. CORBYN.

Anamosa, Iowa.

A. D. 52—A. D. 1891.

To the Editor of The Living Church:

"They that have turned the world upside down" was a characterization of the first Apostles, uttered by those who already saw with terror the growing victories of Christianity. The battle was in earnest then, and many lives were yielded for the Faith. But the Church won, and the world received from the Bride of Christ the message and deposit of truth which she had from her Lord.

Are we to be forced to conclude that the Church of to day is content to rest upon the laurels which were won in the past, and that, with ever decreasing struggles through intervening centuries, she at last yields to the cry, "They that would turn the Church upside down" are so powerful that popular clamor (which is only another way of saying "personal popularity") can *shout* a man into the apostolate? RELIGIO.

NEWSPAPER ELECTIONS.

To the Editor of The Living Church:

Many of the loyal people of our Church are thanking THE LIVING CHURCH for its brave, out-spoken words upon the Massachusetts and Newtonisms issues. It is no time for the trumpet to give an uncertain sound. There is alarm in the minds of anxious Churchmen at the new aspect of assault made upon "the Faith once delivered," and upon our constituted order and authority in the Church. The election of Dr. Brooks in deference to newspaper clamor, is no expression of the Church, and, fortunately, the Bishop and Standing Committees of the dioceses are yet to be heard from. Newspaper elections of a bishop do not make a bishop. The shouts of Agnostics, Materialists, and Unitarians, for the election of any particular man to the Episcopate, will only awaken distrust in the minds of prudent Churchmen, What interest have those writers in the affairs of our Church, except to see its conservative spirit changed, its safeguards broken down, and the wild boar out of the woods wasting her fair fields?

"*Timao Danaos dona ferentes*"?

It would be well for those who are yet to act upon this election, to review a few pages of English Church history. Bishop Hooper in 1550 was chosen on the ground of pulpit popularity. The same claim made Hoadley bishop in 1717. Both were "idols of the market-place" for a time, and both became the source of bitter woes to the Church. Are we to have a repetition of the Bangorian controversies in the American Church?

Thanks again for THE LIVING CHURCH'S exposure of the Newton sophistries. Is it an ear-mark of the "higher criticism" that has bitten some of our clergy, to read the Church's standards in a non-natural sense, to inject a meaning never dreamt of before, to explain away what is positive, and to befog what is clear?

As Bishop Wilberforce says in one of his ordination addresses "almost every heresy which has infested the Church has claimed the support of some text or other of God's word. Each successive teacher or error does more or less what Tertullian tells us Valentinus did of old, who spared the text of God's Word from mutilation or alteration, because, inventing a meaning of his own for Scripture, he had no need to invent a Scripture for His meaning.

There is one point of honor and morality involved in the conduct of the MacQueary and Newton type that I do not remember to have seen clearly put. It is this: Do any of these gentlemen suppose that, had they avowed such views and modes of interpretation before their ordination, any examiner would have granted a certificate, or any Standing Committee have signed the testimonials required by Canon 8, Title I, Sec. 5, or that any bishop would have admitted them to the sacred orders of the ministry? How, then, can any honorable man continue to hold a position from which his change of sentiments would have excluded him if they had been held and known at the outset?

What would be the attitude of a member of the Masonic or other society towards the body of which he was a member, if he should adopt and teach views that are destructive of the rules and constitution of the order?

Suppose he raises the plea of a larger brotherhood, proclaims a broader humanity, and proposes to break down the barriers of the fraternity to which he was admitted on condition of loyalty to its principles, and yet claims the name, honors, and rewards of his chosen order; and what would be the verdict of a court upon the conduct of an officer of the army or navy who should come to the conclusion that all distinctive nationalities and uniforms are narrow, bigoted, and exclusive—that men are of more account than measures; that amity and peace are more valuable than the rules of the service, and so to show broad sympathies, should go to work to change or explain away those rules, admit aliens and foes to the privileges of service, despise the remonstrances of companions and fellow-officers, declare that he will persist in the practices complained of and teach others to do so until he raises a riot in the camp, or forces the authorities to bring him to trial?

If this is the manliness of Broad-Church, may the Church soon have a purge!

W. H. VAN ANTWERP.

ELECTED BY THE SECULAR PRESS.

To the Editor of The Living Church:

I have received a circular dated Boston, May 11, 1891, which I suppose has been scattered broadcast among the clergy. Its purpose is to show the influence which the secular press has had in securing the election of Dr. Brooks. That of *The Boston Herald*, "with which the Rev. Julius H. Ward is connected," is particularly referred to.

After stating that the Standing Committee of the diocese of Massachusetts, with one exception, did not vote for Dr. Brooks, and that neither the President nor the secretaries of the convention voted for him, this precious document proceeds: "The power of the secular press to influence many votes—at least enough to give a majority—has been proved in our election. Let other dioceses learn the lesson. Notwithstanding that many of our own best clergy and laity did not support Dr. Brooks he has been elected triumphantly. Our great preacher, the greatest preacher of our Church, is to be our Bishop. It is believed that all will heartily support him, now that the result is reached." The circular is signed "Amicus," who is certainly no friend to the Church of which, whether as clergyman, or layman, he is, possibly, a member.

This document is an insult to the Church, to the dioceses, to the clergy and to the faithful laity. "Let other dioceses learn the lesson." What lesson? that the world, as represented by the "secular press," is engaged in a struggle to overthrow the doctrine, discipline and worship of this Church. By the influence of the world thus exerted, a presbyter of the Church has been "elected triumphantly." Over what has he triumphed? Over many of our own best clergy and laity," and over the principles of the Church, as set forth in the Book of Common Prayer, which they were endeavoring to defend by their votes given against him. And how confidently it is assumed that the world, and Dr. Brooks by the help of the world, is going to triumph over the Standing Committees and Bishops of the majority of the Dioceses, which are to "learn their lesson" like obedient children. The confirmation of the bishop-elect, is taken absolutely for granted. Who dare stand against the powers of this world, as represented by the "secular press." "Our great preacher is to be our Bishop!" "Bulldozed" by the secular press, and soothed by the gentle voice of *the Churchman*, we are all to yield, and "fall down and worship the Golden Image which Nebuchadnezzar the king has set up.'. May God forbid! If this is, as the circular plainly intimates, a contest between the spirit of the world, and the spirit of our branch of the Church. Catholic, which some of us believe to be of God, it is to be hoped that the majority of the committees and bishops will meet it in the spirit of Shadrach, Meshach and Abednego. This circular ought to be resented by every man and every diocese to which it comes, and should have such an effect that "Amicus" will find that he has been anything but a friend to the cause which he is endeavoring to uphold.

A. SIDNEY DEALEY.

THE DUTY OF STANDING COMMITTEES.

To the Editor of The Living Church:

The question already has arisen, in connection with the election of Dr. Brooks to the episcopate, as to the function of Standing Committees. As it has been expressed to the writer, "It is to be presumed that Massachusetts knew what she wanted, and I do not see how any Standing Committee dare to go behind the returns, and refuse its consent." With this estimate of the duty of a Standing Committee, "I never for a single day could consent." To my mind the question is not as to the election of a man to any particular diocese, but as to his elevation to that episcopate of which S. Cyprian wrote: "*Episcopatus unus est, cujus a singulis in solidum pars tenetur.*" The headship of a particular diocese is one thing, "the episcopate, which belongs to each bishop * * * as one of a great brotherhood linked by manifold ties into a corporate unity," as Mr, Gore says, is quite another. And it is with this larger, wider view of the subject that it appears to my mind the Standing Committees have to express their judgements, if they express any opinion at all.

I make two points: First, Standing Committees are not required to take any action unless they choose; second, if they do give consent it shall be in a prescribed form, which expressly requires them to testify from information, knowledge, and belief, that the bishop-elect is worthy to be consecrated. As to the first point, Sec. iii, of canon 16, title I, says, regarding "the consecration of a bishop-elect: the standing committee of the Church in such diocese may, by their president, or by some person or persons specially appointed, communicate the desire to the standing committees of the churches in the different dioceses, together with copies of the necessary testimonials; and "if the major number of the standing committees shall consent to the proposed consecration," etc., etc., then the bishops shall act, of whom a majority also must give consent. It seems clear, therefore, that if, for any reason, a standing committee sees fit to take no action, the canon does not compel it.

As to the other point. The second clause of the same section of the canon says: "The evidence of the consent of the different standing committees shall be in the form prescribed for the House of Deputies in General Convention."

This is in very solemn language, and if it does not require standing committees "to go behind the returns, and refuse consent," if they have information or knowledge of "any impediment" to consecration, then I cannot understand the meaning of words. "Error in religion, viciousness of life, any impediment." These are the matters of which standing committees are "to bear testimony, without partiality or affection, in the presence of Almighty God." The wonderful personality of the bishop-elect of Massachusetts, and the favor with which his election has been received by "all sorts and conditions of men" makes it a difficult thing to say "hear the other side;" yet how otherwise can standing committees "bear testimony without partiality or affection?"

Dr. Brooks has ever had the courage of his convictions; this, coupled with his wonderful eloquence, will make it doubly dangerous to put him in an office in which he does not believe, and where his utterances would be, not those of the rector of a noble parish, but "one of a great brotherhood," a bishop in the Church of God.

OBSERVER.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

The 14th annual convention assembled in St. John's cathedral, Quincy, on Tuesday, May 12th. It is six years since a convention has been held here, and more than usual interest was manifested. The attendance of delegates was good. The Bishop preached the opening sermon, a most interesting discourse on the Church as the treasury and dispenser of the divine promises. A righteous rebuke was administered to "the prophets who speak lies." Bishop Burgess spoke brave and strong words for the ancient faith and law of the Church, in which position he is sustained by a united and loyal diocese. The Bishop said:

Your own observation and reading, dear brethren of the prophets, will tell how sadly and how often the truth as in Jesus has been denied and its worth minimized. In early days Anti-Christ, a Philosopher, perverted souls, at first affirming that humanity is not in the Lord Jesus; and afterwards that he has not Deity. So the overshadowing of the Holy Ghost and the conception of the Blessed Virgin were held allegorical or unreal. To-day another Anti-Christ, taking this by the hand, a Scientist vain through discoveries and learning, shows the resurrection of the dead—of the body, of the flesh, which is in the Creed, which is the brightness of the Gospel promise—to be impossible. Ah! with what alarming mournfulness sounds from the earliest century the bugle of St. John, Boanerges, son of thunder! "Even now are there many Anti-Christs.' Think of this as you read these words of a prominent "Doctor of Divinity" in the theological school of so orthodox a diocese as Massachusetts, as reported in a Boston paper: "Theology must reconstruct its views of inspiration. . . . Reconstruction is imperative in the doctrine of the Atonement. . . . The crude conception of expiation and ransom must be set aside." I know not what architectural marvel will be constructed by such master-builders upon the ruins of the Faith once delivered.

Again, hold up the steel-yard of the old Creed and take the weight of the late divided decision in the evangelical diocese of Ohio? Ah! because of our sin has the shame of this limping conclusion come upon us, the weight of one vote alone saving from damning disgrace?

The convention being organized, the Bishop read his address, in which he discussed general Church interests and diocesan affairs in a way to awaken thought. He did not consider that the judgment of Canterbury was at all binding upon American Churchmen, nor indeed was any precedent or usage of another age of force among us unless canonically authorized. He desired to secure, as far as possible, uniformity of ritual in his diocese. The Rev. Dr. Rudd was re-elected secretary, and Mr. T. B. Martin, treasurer.

The following elections are of general interest: *Standing Committee*: The Rev.

Messrs. Leffingwell, Sweet, and Rudd; and Messrs. Williamson, Chandler, and Grubb. *Delegates to Provincial Synod*: The Rev. Messrs. Lemon, Jeffords, Webb, Rudd, and Leffingwell; Messrs. Boniface, Chandler, Williamson, Parker, and Grubb. *Board of Missions*: The Rev. Messrs. Webb, Lemon, Mayo, Hodge, and Jeffords; Messrs. Parker, Mumford, and Boniface. In place of two deputies to General Convention removed from the diocese, the Rev. C. C. Lemon and the Rev. Dr. Rudd were elected.

In co-operation with other dioceses of the province, the convention took action in aid of paying off the debt of the Orphanage of the Holy Child, Springfield, and the quota of the diocese ($406) was raised at once by personal subscription.

The committee on changes in constitution and canons was continued, with prospect of completing and ratifying the revision at the next convention.

The Rev. C. C. Lemon was appointed rural dean of Quincy, and the Rev. S. G. Jeffords, dean of Peoria. The Church extension committee, through its chairman, Mr. W. H. Boniface, made an earnest report, urging the diocese to greater efforts.

In the evening of the first day's session a missionary meeting was held, addresses being made by the Rev. Victor H. Webb and the Rev. H. A. Grantham. Several candidates were confirmed at this service.

The 17th of May, 1892, was appointed for the meeting of the next convention, at the cathedral, Quincy, and after suitable devotions the convention adjourned.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

The 38th annual convention assembled in the cathedral, Davenport, on Tuesday, May 12. A pre-convention service was held in the cathedral on Monday evening, May 11, and addresses made by the Bishop and others, in behalf of the missions of Iowa; at which time, the new and elegant diocesan banner of the Sunday School Host was presented to the victorious Sunday school of St. Andrew's, Waverly. The convention opened on Tuesday, May 12, at 6:45 a. m., with the celebration of the Holy Eucharist, the Rev. Dr. S. R. J. Hoyt, celebrant. Morning Prayer was said at 8:45, the Holy Communion at 10:30, the Bishop, celebrant, the Rev. W. B. Walker, preacher. After this service, the convention organized, and adjourned for luncheon in Lee Hall. At 2 o'clock, the address of the Bishop was read. In 1876, when the present episcopate began, there were within the diocese about 2,000 communicants: now there are nearly 7,000. There were then 26 clergy, now there are 52. During the 15 years, 37 church edifices have been consecrated, and 80 ordinations have been performed. The past year, the offerings for missions have been over $4,000, which is double the amount raised the previous year. The great value of the Woman's Auxiliary and the Sunday School Missionary Host was emphasized. The Bishop said that the people of the United States should not forget that we are greatly indebted to Cabot for our common heritage, as coming down through the Anglo-Saxon race. He would have us cultivate patriotism, and unfurl the national flag from every school building in our land. The address contained a timely and glowing tribute to that devoted Churchman, Washington, who lead the army, and at the same time said the prayers, and read "The Burial of the Dead" over the fallen hero.

The report of the Diocesan Choir Guild was presented by the Rev. T. E. Green, D.D. It has been organized with the following officers: *President*, the Rev. M. A. Johnson; *Vice-President*, the Rev. Geo. H. Cornell: *Secretary*, Wm. M. Purce; *Treasurer*, James L. Bever; *Choirmaster*, E. A. Leo; *Librarian*, George E. Copeland. Other reports of the various committees were read. The session closed at 5:30 with Evensong. There was a reception at St. Katharine's Hall in the evening.

On Wednesday, May 13, two important matters came before the convention; one looking to the lessening of the labors of the Bishop, and the other toward the advancement of the missionary work. A committee of four clergymen and three laymen was appointed to take into consideration the expediency and practicability of a division of the diocese, or of providing for a co adjutor. After the regular reports of committees in the convention, the question of dividing the diocese into five archdeaconries—in accordance with the proposed canons—was postponed until the next convention. The new constitution and canons were taken up, and after some changes, adopted. The heading was changed from "Constitution and Canons of the Protestant Episcopal Church in the diocese of Iowa," to the "Constitution and Canons of the Church in the diocese of Iowa," without a single dissenting vote. The canon regarding those eligible as vertrymen brought on a warm discussion. The canon as adopted expressly states that the vestry shall be composed of men only. Several clergymen were desirous of leaving the word "males" out. In the future none but baptized persons can vote for vestrymen. This change was also warmly discussed. The following officers of the diocese were elected: *Registrar*, Geo. E. Copeland, Davenport: *Treasurer*, Thomas H. Eaton; *Secretary*, the Rev. P. C. Wolcott; *Standing Committee*, the Rev. Drs. Charles R. Hale, M. J. Johnson, E. C. Paget, and Messrs. J. J. Richardson. J. H. Bowman, and George E. Copeland. *Rural Deans*, northern deanery, Rev. S.R. J. Hoyt; eastern, E. J. Cooke; southern, Rev. E. C. Paget; central, F. E. Judd; northwestern, Rev. George H. Cornell; southwestern, Rev. Thomas J. Mackay. In the evening a reception was held in Kemper hall. This was the most interesting convention held in the diocese for some time, and was well attended. It adjourned to meet in the cathedral, Davenport, on the third Tuesday in May, A. D. 1892.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

BEAVER FALLS.—The corner stone of Christ church was laid Wednesday May 6th, at 2:30 p. m., by the Archdeacon of the diocese, assisted by the Rev. S. B. Purves, priest-in charge. Beaver Falls, having no railroads, is a small hamlet, though the county seat of Renville county, which has 17,000 population. Services were commenced here two years ago; a Sunday afternoon service being held twice a month. The people were entire strangers to the Church which is now winning her way; the congregations are good. The mission here is among the country people. Ours is the only Sunday Church service held in the county.

WINONA.—When five years ago the Rev. W. H. Knowlton took charge of St. Paul's parish in this city, he found it burdened with some $6,000 of debt and no little discouragement among its people. Since this time, however, not only has this debt been cancelled, but improvements have been made and paid for to the extent of some $5,000 more. Further, a fully equipped vested choir of 32 men and boys have been introduced, and under the direction of Prof. G. J. Brewer, F.G.O., is rendering most satisfactory service. Altogether, St. Paul's parish has not only the finest church property in the diocese, but one of the very best services to be found anywhere in the West. Recently the rector sent in his resignation, to take effect July 1st. This, however, the vestry declined to consider, preferring to give Mr. Knowlton a four months' vacation under full pay, with the hopes that at the end of the time he might see his way clear to remain. However, if he must go, as he now seems to think he must, for family health reasons, he will leave behind him many mourners, but specially those who have been "in trouble, sorrow, need, sickness, or any other adversity" during his ministry in Winona.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

The 17th annual convention held its session in the church of Our Saviour, Mt. Auburn, Cincinnati, on May 13th and 14th. The Holy Communion was celebrated on Wednesday morning by the Rt. Rev. Boyd Vincent, Assistant Bishop, assisted by Bishop Peterkin, of West Virginia, and the Rev. Messrs. R. E. Jones, C. S. Walkley, and D. W. Rhodes. At the close of the service the convention was called to order by Bishop Vincent. The Rev. Thomas J. Melish was unanimously elected secretary, and Mr. T. James Lacey, assistant secretary.

At the afternoon session Bishop Vincent delivered his annual address in which he referred to his recent illness and absence from his people, assuring them of his deep appreciation of their faithfulness to him and to the Church work. He paid a fitting tribute to the deceased Bishops Paddock and Beckwith, and to the late Hon. Rufus King, for many years identified with the Church in Southern Ohio.

After hearing and discussing various reports, nominations of committees were made, and the session adjourned to meet again the next morning at 9:30 o'clock. In the evening a missionary meeting was held and addresses were made by the Rev. Messrs. C. E. Butler, A. B. Howard, and Chas. O'Meara.

Thursday, May 14th, after Morning Prayer, the convention was called to order and reports were presented and discussed. Elections of committees were declared in order with the following result: *Standing Committee*—The Rev. Drs. Pise and Tinsley, and the Rev. A. F. Blake; Hon. Channing Richards, Messrs. Frank J. Jones, and A. H. McGuffey. *Missionary Committee:* The Rev. Messrs. A. F. Blake, Herbert J. Cook, Chas. L. Fischer, R. A. Gibson, and J. H. Ely; Messrs. R. S. Smith, Larz Anderson, C. W. Short, and A. N. Whiting. A.N. Whiting was unanimously elected treasurer of the diocese. The convention then took recess till 2 P.M., at which time it reassembled and heard various reports. The committee on the next convention reported an invitation from St. Paul's church, Chillicothe, which was accepted for the second Wednesday in May. The session adjourned at 4 o'clock to visit the diocesan Children's Hospital. At 7:30 the annual meeting of the Sunday School Institute took place. Reports were read and addresses were made by the Rev. Messrs. Lewis Brown, Dudley W. Rhodes, R. A. Gibson, A. Ramsey, and Mr. J. M. Smedes. At the close of this meeting the convention formally adjourned.

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Of Pure Cod Liver Oil with Hypophosphites Of Lime and Soda.

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CONSUMPTION,

SCROFULA, BRONCHITIS and CHRONIC COUGH or SEVERE COLD.

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SPRINGFIELD.—Palestine commandery, No. 33, Knights Templar, held Ascension day services at Christ church. The commandery, 40 knights in line, marched to the church at 4 p. m., where they were met by the Rev. Messrs. W. W. Steel and C. M. Young, the officiating clergymen. The altar was appropriately decorated with white flowers. Special music was sung by the surpliced choir, Farley's *Magnificat* and *Nunc Dimittis* and Roberts' "The radiant morn hath passed away," being rendered very effectively. The Rev. Mr. Steel preached a most interesting sermon, taking for his text, "A good soldier of Jesus Christ", (II St., Timothy ii:3.)

WESTERN TEXAS.

JAS. STEPTOE JOHNSTON, D.D., Bishop.

Bishop J. S. Johnson has just made his annual visits to the missions in the Concho, Llano, and San Saba valleys. He confirmed eight persons. There are two stone church buildings, and one of wood; and a rented house fitted up in quite a Churchly manner by the ladies.

It is proposed to erect four more church buildings soon. Another man is needed in this promising field for hard work among a responsive people in a live country. The Bishop has ridden 500 miles over rugged roads in a buck-board, through a beautiful country.

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Is prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies. The combination, proportion and preparation are peculiar to Hood's Sarsaparilla, giving it curative power not possessed by other medicines. It effects remarkable cures where others fail.

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Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints. It overcomes that extreme tired feeling, and builds up the system.

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"I find Hood's Sarsaparilla the best remedy for impure blood I ever used." M. H. BAXTER, ticket agent, P. & R. Rd., Bound Brook, N. J.

"Hood's Sarsaparilla takes less time and quantity to show its effect than any other preparation." MRS. C. A. HUBBARD, N. Chill, N.Y.

"My wife had very poor health for a long time, suffering from indigestion, poor appetite, and constant headache. She tried everything we could hear of, but found no relief till she tried Hood's Sarsaparilla. She is now taking the third bottle, and never felt better in her life. We feel it our duty to recommend it to every one we know." GEORGE SOMERVILLE, Moreland, Cook County, Ill.

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100 Doses One Dollar

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100 Doses One Dollar

"Life, Liberty,

And the pursuit of happiness" are the birth-rights of all American citizens. But life is misery, liberty is slavery, and happiness impossible if foul humors and germs of disease are lurking in the blood if you are worn out with

THAT TIRED FEELING

of if you suffer from indigestion, sick headache, biliousness or other similar troubles. The remarkable blood-purifying, building-up properties of Hood's Sarsaparilla entitle it to your confidence as the

GREAT HEALTH-GIVER.

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Excursion to Hagerstown, Md.

The Baltimore and Ohio Railroad Company, the Baltimore and Southwestern Railroad Company, and the Ohio and Mississippi Railroad Company will sell Excursion Tickets to Hagerstown, Md. and return, at the rate of ONE FIRST CLASS LIMITED FARE FOR THE ROUND TRIP, on account of the Annual Meeting of German Baptists, to be held at Hagerstown, Md. May 28th to June 5th, 1891.

From points west of Pittsburgh, Wheeling, and Parkersburg, these tickets will be on sale from May 20th to June 1st, inclusive, and will be good for return passage until June 30th, inclusive, with privilege of one stop off west of the above-named cities and one stop off east of the above-named cities, on the trip to Hagerstown, and the same privilege on the return trip. From Pittsburgh, Wheeling, Parkersburg, and points east of those cities, excursion tickets will be on sale from May 25th to June 5th, inclusive, and will be good for return passage until June 15th, inclusive, with one stop off on the trip to Hagerstown, and the same privilege on the return trip. This offers a rare opportunity to visit points in Western Maryland, Virginia, and West Virginia.

Hellmuth College, London, Ont., Canada.

This College, whose card appears in another column, has long deservedly enjoyed a high reputation among the citizens of this country, and many young ladies from the United States have received their education within its walls. Since its foundation, over twenty-two years ago, it has been doing excellent work, and is thoroughly up to the times. It provides a very comfortable and delightful home for the students; the grounds are very large, the situation is most picturesque, and the climate moderate and very healthy. Outdoor sports are fully provided for, and the Riding School is one of the best on the continent. The staff is composed of ladies and gentlemen of brilliant attainments, and the moral atmosphere of the College is excellent. The city of London is very easy of approach, being between Suspension Bridge and Detroit, on a through route between the East and West. The College comprises four complete schools, the School of Literature or Collegiate Course, the School of Music, that of Art, and of Elocution. Altogether this institution offers advantages of a very high order.

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Dyspepsia has driven to an early and even suicidal grave many a man who if he had tried the virtues of Ayer's Sarsaparilla would be alive to-day and in the enjoyment of health and competence. Sufferer, be warned in season, and don't allow the system to run down.

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Sensible Dressing

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NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

OUT-DOOR OCCUPATIONS.

TOMATOES IN BARRELS.—Here, on the Dakota prairies, we find some trouble in raising tomato vines, etc., on account of high, hot winds and dry weather. Last year some neighbors, or rather a neighbor, raised tomatoes in this way: Old barrels were placed where water could be thrown into them conveniently. A good supply of manure was put in the bottom of the barrels and good soil on top of that, filling them within one-third of the top. In this soil tomato plants were set, three plants in each barrel (there were only two barrels). The sides of the barrels protected the plants from the winds; water was thrown on them as needed. The plants grew and thrived wonderfully, overtopping the barrels, which, after a time, were rolled under the partial protection of some small trees. It is needless to say that the plants bore well. If they had not I probably would not have written about them. Three bushels of tomatoes were picked from the vines in those two barrels. Surely the yield more than paid for the time and labor expended, for last fall tomatoes sold at the rate of eight cents per pound. I have been thinking a good deal about this method of raising tomatoes. I cannot see why this same plan cannot be adopted in raising the delicious strawberry-tomato, or ground cherry. We have no native fruit here. Probably there are others who live in just such places, and any way to raise anything in the fruit line is hailed with joy. If one did not have the barrels, I should think holes could be dug in the ground, as deep as the depth of a barrel, manure put in, and soil above that, then seeds sown or plants set. This method would be virtually the same as the one first given. We mean to test its efficacy the coming season, and I would be glad if some one else might be helped with the same idea.

A WOMAN'S VINEYARD.—Must a woman make an excuse for having a vineyard? Is it not sufficient reason for taking upon herself the exhilarating pastime of out-door work that she adores nature and the fresh invigorating air? But in this case, there is another reason, and perhaps many a woman who may read these lines has a like one which makes it more commendable to have a vineyard than to feel the want of it. Husband is wholly engaged in commercial pursuits, and although having pride in his suburban home, which has an acreage of some extent, he has no desire, taste, or time for the care of its management. Sufficient help is employed, invariably accompanied with the remark: "My wife will show you what to do." Though his aim has been to procure skilled labor and understanding on their part, the help secured has fallen wide of the mark. Unbounded professions of wisdom have been made on the part of those applying for labor, but in its place has been displayed a stupid incapacity when put to the test. Consequently the writer of these lines has been willingly obliged to stir herself in order to be ably proficient for the successful management of the different branches of out-door work, a proficiency gained largely from experience, and, I may add, from the reading of reliable works pertaining to the several cultural subjects.

A family vineyard, comprising perhaps one hundred vines or more, mostly of the Concord variety, some Agawums, Brightons, and Golden Pocklingtons, has given splendid returns, though yet young, and Niagaras, Early Victor, Duchess, and some half dozen others, two years out, have not yet shown their quality.

A gently sloping hillside facing south or east, is very desirable for the cultivation of grapes, although the one of which I am the propelling power does not have either of these inclinations, but is content to flourish exceedingly well upon a piece of level ground; however, I found that care must be taken to thoroughly prepare the soil of a uniform texture and richness throughout, but not over rich. The ground should be pulverized to a depth of not less than twenty inches before planting, and planting should not be performed during frost or when the ground is too wet; I think for this Northern locality, spring is the more desirable time for planting. The vines should be set about eight feet apart each way. Having made all necessary arrangements, the holes should be dug in which to plant the vines, and it is not best to prepare many at a time, as the ground dries out too quickly. The planting then begins. The vines are set about eight inches deep, a little slanting, earthing well up around the stem, and pressing the soil firmly around the roots. A year-old vine will grow well, although some might prefer older vines, expecting returns sooner, but in this they would usually be disappointed. The first summer little can be done except to keep the soil mellow; the vines may be allowed to lie on the ground and grow as much as they will.—*Vick's Magazine for May.*

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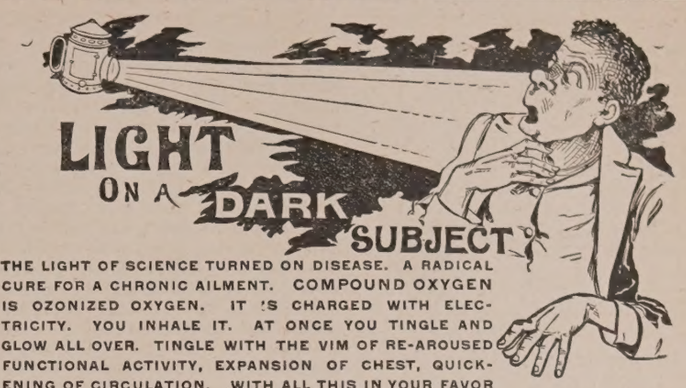

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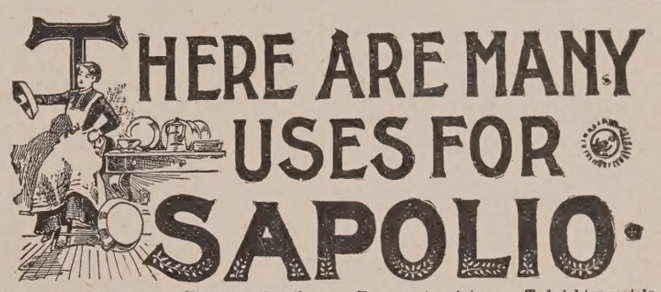

To clean tombstones. To polish knives. To clean dishes.
To renew oil-cloth. To scrub floors. To whiten marble.
To renovate paint. To wash out sinks. To remove rust.
To brighten metals. To scour bath-tubs. To scour kettles.

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HARPER'S MAGAZINE

JUNE, 1891.

Peter Ibbetson.

A Novel. By GEORGE DU MAURIER. Part First. With 14 illustrations by the Author.

This story, Mr. du Maurier's first venture in the field of fiction, is one of peculiar psychological interest, involving many strange circumstances connected with dream-life. The illustrations are drawn by the author in his well-known and inimitable manner.

Up the River Parana.

By THEODORE CHILD. Illustrations and map.

The ninth instalment of Mr. Child's series of papers on South America.

Town and Village Government.

By HENRY LOOMIS NELSON.

Shows the practical advantages of placing the local affairs of each community entirely under the control of a popular primary assembly or town meeting.

Some American Riders.

By Colonel THEODORE AYRAULT DODGE, U.S.A. Second Paper. Illustrated from paintings by FREDERIC REMINGTON.

The Warwickshire Avon.

By A. T. QUILLER COUCH. Second Paper. 28 illustrations drawn by ALFRED PARSONS.

The Technique of Rest.

By ANNA C. BRACKETT.

A practical paper of especial interest and value to busy workers who feel that the amount of nervous force at their disposal is in danger of being overtaxed.

The Royal Chateaux of the Loire.

By LOUIS FRECHETTE. With 9 illustrations.

The Failure of David Berry.

A Story. By SARAH ORNE JEWETT.

London—After the Romans.

By WALTER BESANT.

The story of the fall of Augusta, or Roman London An ingenious and satisfactory solution of a question upon which history has shed but little light.

In the "Stranger People's" Country.

A Story. By CHARLES EGBERT CRADDOCK. Part Sixth. Illustrated by W. T. SMEDLEY.

Wessex Folk.

By THOMAS HARDY. Part Fourth. Illustrated by CHARLES GREEN.

Poems.

By WILL CARLETON, LOUISE C. MOULTON, ELIZABETH STODDARD, and GEORGE HORTON.

The Editorial Departments

Conducted, as usual, by GEORGE WILLIAM CURTIS, WILLIAM DEAN HOWELLS, and CHARLES DUDLEY WARNER.

Published by HARPER & BROS., N. Y.

OPINIONS OF THE PRESS.

Trinity Church (Newport) *Messenger.*

THE REMONSTRANCE.—If any misconception exists as to the motive and purpose of the Remonstrance it can be removed by reading the strong and dispassionate apology of the Rev. Dr. Satterlee, one of the subscribers, in a sermon preached in Calvary church, New York. We must be prepared for all sorts of criticism. There will be men ready to approve and applaud this disloyalty of Churchmen to the Church because they are glad to see any symptoms of weakness and disintegration coming into a body which by its constitution and history has been the grand bulwark against rationalistic propagandism. There will be men of modern Christian Societies who will welcome the spectacle of the Church's sons casting contempt upon her apostolic ministry. There will be men under the Roman obedience who will hail the present crisis as the promising omen of a large defection to their ranks. But we believe that all honorable men of every religion or of none will confess that however excellent these New York clergymen may be in other respects they have violated a canon of the Church whose servants they are and whose laws they have solemnly promised to obey.

St. John's Parish Kalendar (Newark).

THE MINISTRY A TRUST.—But are we not to show liberality, charity, toleration, towards the various Christian bodies around us? Certainly we are bound to treat them with all courtesy, and recognize the good which they possess, and emulate their zeal: but it is utterly futile to imagine that unity can be promoted with them by a general exchange of pulpits. They have been doing this among themselves for many years and still they are as far apart as ever from any thing like organic union. Furthermore, the principles of Church government, and the doctrine of the ministry, which this Church holds, is a sacred trust. The moment we part with it we separate ourselves from historical Christendom, from the Mystical Body of Christ, the Holy Catholic and Apostolic Church. Again it must never be forgotten that freedom is the hand-maid of law. We are indeed free, but are not to use our "liberty for a cloak for maliciousness, but as the servants of God." It would be a serious mistake to tear up the Constitution of the United States under the idea that such action would assert our freedom, because it recognizes the obligations of law. It is also a most grievous sin to repudiate the Creeds, canons, and common law of the Church in the supposed interests of liberty and charity towards our dissenting friends. Christian doctrine is to man's highest life what the law is to his social life; to reject the one in the interests of the other is to turn liberty into a cloak of maliciousness. When it is claimed that the rubrics of the Book of Common Prayer are an infringement on Christian liberty, and hence are to be disregarded, and lightly broken, then the clergyman who does this should be dealt with precisely as an officer of the army or navy would be if he disobeyed important instructions from his superior. If such an one loftily asserted that he did not believe in trials and protests against infringements of discipline, it certainly would not prevent him from being court-martialed, and if found guilty, punished as he deserved.

The Western Christian Advocate.

"KICKING JESHURUNS."—The Protestant Episcopalians of New York City are protesting against their clergy inviting other ministers to participate in their services. Dr. Rainsford, rector of St. George's, invited on Good Friday a Congregationalist minister to officiate, and Dr. Heber Newton had a Universalist, a Presbyterian, a Unitarian, and a Campbellite minister, each for a short sermon at All Souls'. We have no admiration for the exclusiveness of this denomination, but are bound to say that there is no justification for the contemptuous disregard of its laws by any of its clergy. If they are bigger than their Church, they should at least be magnanimous, and refuse to embarrass it by claiming membership while defying its authority. The kicking Jeshuruns are numerous, and should be strapped down or barred out.

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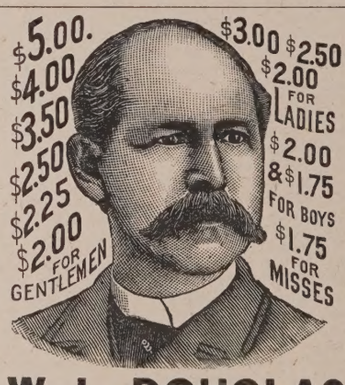

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